

**Promoting
Intercultural Competence
in a
Multicultural Classroom**

Ole Gunnar Krakhellen



Department of Foreign Languages

University of Bergen

May 2011

Acknowledgements

First and foremost, I would like to thank the school, the teacher and the students who allowed me to come into their classroom and take part in their lessons, and who gave of their own time to allow me to complete my data gathering. I especially thank the teacher, who is an extremely talented teacher who has taught me much about how to teach English. I will reach towards becoming a teacher of his calibre. Without the contribution from the students and the teacher this study would not have been possible to carry out.

Furthermore, I would like to thank my supervisor, Anne-Brit Fenner, who has shown a vast amount of patience with me. She has guided, and helped me through the writing process, and I would not have been able to finish had it not been for her help. I appreciate the time she has spent helping me the last year, it has truly been invaluable.

I also appreciate that my fellow students have always been a welcome source of distraction, consolation and inspiration throughout this year. It has been great to have someone to talk with, who know exactly what the joys and trials of the writing process are.

I thank my parents, Annemor and Steinar Krakhellen, and the rest of my family, who have always been there to answer the phone when I have wanted to talk on my way home from a day at the University. A special thanks to my sister, Janne Britt, who not only has been someone I could talk to, but who also took the time to read through my thesis, and give her much valued input to me.

Last but not least, I must thank my girlfriend, Janne, thank you for being there, for talking with, helping me, and finally for finishing your own thesis early enough to have the time to proofread mine.

Summary in Norwegian

Denne masteravhandlinga fokuserer på moglegheitene for utvikling av interkulturell kompetanse, som er tilstades i engelskundervisninga i eit multikulturelt klasserom for vaksne ikkje-vestlege innvandrara. Desse elevane tek vidaregåande utdanning for å få generell studiekompetanse for vidare utdanning på universitet eller høgskule. Basisen for interessa for det multikulturelle klasserommet stammar frå undervisningspraksis i eit tilsvarande klasserom våren 2010. Denne avhandlinga bygger såleis også på tidlegare erfaringar.

Avhandlinga er delt inn i fem kapittel, der det første vil gje ein kort presentasjon av bakgrunnen for temaet, samt ein presentasjon av problemstillingar og hypoteser.

Problemstillinga er todelt, der den første problemstillinga fokuserer på kva situasjonen i eit gitt multikulturelt klasserom er i dag, og kva fokuset for undervisninga er. Den andre problemstillinga er starten på ein diskusjon om korleis dette fokuset kan endrast for å betre utviklinga av interkulturell kompetanse i dette og liknande klasserom.

For å kunne svare på problemstillingane, er det naudsynt med ein diskusjon av teorien som er knytt til fagfeltet, noko som vil verte gjort i kapittel 2. Her vert også interkulturell kompetanse definert, noko som vil ha stor innverknad på den vidare diskusjonen. Studien baserar seg på data innsamla frå eit klasserom, og tre metodar vil verte nytta, desse er spørjeskjema, klasseromsobservasjon og intervju med tre studentar og læraren. Metodane og utforminga av ulike hjelpemiddel vert diskutert i kapittel 3.

I kapittel 4 vil resultatata bli presentert og diskutert i samband med problemstillingane og hypotesene. Resultata syner at fokuset i dette klasserommet er på språklege ferdigheiter, framfor eit kulturelt fokus. Vidare er det klart at både lærar og elevar ynskjer at dette skal vere fokuset i engelskundervisninga. Dette trass i at både svara til spørjeskjemaet og studentintervjua tydeleg syner at elevane er til dels særers reflekterte når det gjeld kultur, samt eigen og andre sin kulturelle bakgrunn. I tilknytning til diskusjonen av den andre problemstillinga, vert det framheva at det er viktig å ha eit bevisst fokus og ein bevisst strategi for korleis interkulturell kompetanse skal fremjast i klasserommet.

I kapittel 5, konklusjonen, vert det gjeve både ei oppsummering av dei funna som er gjort, og det vert synt til eit mogleg forbettringspotensiale i avhandlinga, samt korleis dette arbeidet kan verte vidareført ved vidare forskning.

Table of contents

Acknowledgements	II
Summary in Norwegian.....	IV
List of figures:	VII
List of tables	VII
List of appendices:	VIII
Chapter 1: Introduction.....	1
1.1 Why intercultural competence.....	1
1.2 Why a multicultural classroom?.....	3
1.3 Research questions and hypotheses.....	5
1.3.1 Research questions	5
1.3.2 Hypotheses	6
1.4 How to answer the research question and hypotheses.....	7
1.5 The structure of the thesis	8
Chapter 2: The Development of Intercultural Competence – Background and Current Theories	9
2.0 Introduction	9
2.1 The importance and development of intercultural competence.....	9
2.2 Culture as a concept	11
2.3 Culture pedagogy	13
2.4 The Council of Europe	16
2.5 The Common European Framework of Reference for Languages: Learning, Teaching, Assessment.....	17
2.6 The CEFR and the <i>savoirs</i>	20
2.7 The Norwegian English subject curriculum	22
Chapter 3: Research Methodology	29
3.0 Introduction	29
3.1 Different methods: Qualitative and quantitative research	29
3.1.1 Reliability and validity	30
3.2 How to carry out a research project.....	31
3.2.1 Getting permission and informing the participants	31
3.2.2 Designing the questionnaire	32
3.2.3 Designing the interview guides	38
3.2.4 Observation in a classroom – what to observe and what to ignore	41
3.2.4 Ethics in research.....	44

Chapter 4: Results and discussion	47
4.0 Introduction	47
4.1 Results from the questionnaire	47
4.1.1 Results from the closed background questions.....	47
4.1.2 Results from the questionnaire: closed questions concerning English and Culture	49
4.1.3 Results from the questionnaire: open questions concerning English and culture.....	57
4.1.4 The importance of the results from the questionnaire	63
4.2 Results from the observation of the class	64
4.3 Interviews	67
4.3.1 Presentation of the interviewees	67
4.3.2 Results from the interviews	69
4.4 A further discussion of the results	81
4.4.1 The first research question: What is the focus of English teaching in a multicultural classroom today?	81
4.4.2 The second research question: How could the use of the resources present in a multicultural classroom be improved to develop intercultural competence?.....	84
Chapter 5: Conclusion, limitations and further research	89
5.0 Conclusion.....	89
5.1. Limitations	92
5.2 Further research.....	93
References	96
Appendices	99

List of figures:

Figure 1.1: Answers to question 4 in the questionnaire.....	5
Figure 2.1: Byram's model of Intercultural Communicative Competence	10
Figure 2.2 Intercultural competence: Byram's five savoirs.....	20
Figure 3.1: Questions 1-5 in the questionnaire.....	33
Figure 3.2: Questions 6-7 in the questionnaire.....	34
Figure 3.3: Questions 8-9 in the questionnaire.....	34
Figure 3.4: Questions 10-14 in the questionnaire.....	35
Figure 3.5: Questions 15-18 in the questionnaire.....	37
Figure 3.6: Question 19 in the questionnaire.....	38
Figure 3.7: First version of the observation chart.....	43
Figure 3.8: Illustration of the third and final version of observation chart.....	44
Figure 4.1: Answers to question 10 in the questionnaire.....	49
Figure 4.2: Answers to question 11 in the questionnaire.....	50
Figure 4.3: Answers to question 12 in the questionnaire.....	51
Figure 4.4: Answers to question 14 in the questionnaire.....	52
Figure 4.5: An overview of the classroom context.....	86

List of tables

Table 4.1: Summary of the results of the observation charts.....	66
--	----

List of appendices:

Appendix 1: Permission from the NSD to do the study.....	100
Appendix 2: Written information to the participants in the study.....	103
Appendix 3: Questionnaire (Norwegian)	106
Appendix 4: Questionnaire (English).....	110
Appendix 5: Observation chart	114
Appendix 6: Interview guide for interviewing students (Norwegian)	115
Appendix 7: Interview guide for interviewing students (English).....	117
Appendix 8: Interview guide for interviewing the teacher	119
Appendix 9: Individual questionnaires	121
Appendix 10: Summary of the observation chart.....	135
Appendix 11: Classroom observation by date.....	136
Appendix 12: Overview of all observation	143
Appendix 13: The conventions used while transcribing	144
Appendix 14: Transcript of student interview A.....	145
Appendix 15: Transcript of student interview B	156
Appendix 16: Transcript of student interview C.....	165
Appendix 17: Transcript of interview with the teacher.....	179

Chapter 1: Introduction

“Excuse me teacher, could you explain the difference between colonisation and occupation?”

Question in class from an African student

1.1 Why intercultural competence

Who has considered the difference between the occupation of a country and the colonisation of land? The student quoted above asked this question in class while the history of the English language was taught, and how it had changed with other people invading and occupying the British Isles. I was alone in the classroom when the question was asked, and it made me think. Why did the word ‘occupation’ have a more negative ring to my ears than ‘colonisation’?

While colonisation does not have positive connotations, to Norwegians the word occupation has more negative connotations connected to it, because it is linked to World War II.

Everybody is influenced by their cultural background. The African student has perhaps heard stories from older relatives, about how life in Africa was during the European colonisation, which lasted well into the 20th century, while a Norwegian like myself has heard grandparents tell about hardship during the German occupation of Norway in the Second World War. The effects of colonisation are farther away from Norway, and the word is not as negatively charged, however, for the student the colonisation of Africa probably seems like an occupation.

The quotation illustrates the reflectivity of this particular student, who is a student in a multicultural classroom for immigrants in Norway. Through the discussion that followed the question, I felt that I gained a new experience, and developed my own intercultural competence. The world of today is a multicultural world, and it is important to ensure that people who inhabit it have the necessary tools to communicate with people across different cultures. The concept intercultural competence is therefore increasingly important in many fields. Just a brief look into *The Sage Handbook of Intercultural Competence* (2009) shows that the concept is being used in human resources, business, health care, engineering, teacher education, foreign language teaching and many more (Deardorff 2009: 272-387). This thesis will explore the development of intercultural competence in a multicultural classroom in the teaching of English as a foreign language.

The development of intercultural competence through the teaching and learning of English in a multicultural classroom is the context of the discussions following in the later chapters. Lines will be drawn from the focus of cultural education in the late 20th century to the present day concept of intercultural competence. By moving beyond the basic skills,

learners can get a much wider and richer grasp of a language and a culture. With the cultural experience present in a multicultural classroom the possibilities can be even greater.

Intercultural competence is a part of communicative competence, and more specifically it could be said to be a part of intercultural communicative competence (Byram in Deardorff 2009a: 322).

The thesis will draw upon the research carried out by numerous scholars. Many researchers have contributed to the discussion and development of the term and concept of intercultural competence. The Council of Europe has made an increasing focus on intercultural competence possible. Scholars such as van Ek (1986) and Byram (1994, 2009b) have published their work through Council of Europe projects. The *Common European Framework of Reference for Languages: Learning, Teaching, Assessment* (CEFR¹ 2001) is an example of another influential document in the development of the concept intercultural competence.

The most important new work carried out in this thesis is to see intercultural competence in relation to a multicultural classroom. Little, if any, research has been done into how Norwegian schools promote intercultural competence in multicultural classrooms. However, a master thesis written by Engenes (1995) focused on the bilingual minorities in Norwegian schools, where she asked whether they are a problem or a resource while teaching English in a heterogeneous classroom, but there is little of newer date. The Council of Europe emphasises the importance of this focus in an article titled '*Plurilingual and intercultural education as a right*' in which it states the following:

It is argued that all these languages and varieties [the learner and the languages present in school] are languages of education in the sense that they all contribute or potentially contribute – whether learners know or are learning them or are simply exposed to them – to their school experience of linguistic plurality and to the construction of their knowledge and experiences of learning. (Coste et.al. 2009: 6).

While this quotation especially emphasises linguistic plurality, a parallel could be drawn to the cultural plurality which is often present in the same classroom, consisting of students with numerous different cultural backgrounds. Problems with understanding each other's languages might not be the only challenges, the cultural differences can be equally

¹ While it is the Council of Europe that is referred to in the list of references, in the text all references will be made to the CEFR.

challenging. The Council of Europe has taken this seriously and has produced a White Paper² on intercultural dialogue. The White Paper states that intercultural dialogue helps a person to cope with being part of several cultural environments in a multicultural society.

“It is a mechanism to constantly achieve a new identity balance, responding to new openings and experiences and adding new layers to identity without relinquishing one’s roots. Intercultural dialogue helps us to avoid the pitfalls of identity policies and to remain open to the challenges of modern societies.” (Council of Europe 2008: 19).

This thesis will hopefully contribute to the research on intercultural competence by investigating the state of the art in a particular multicultural classroom today. Furthermore, by finding out what the status is today, some suggestions can be made as to if and how the focus could be changed.

1.2 Why a multicultural classroom?

While intercultural competence could be developed in any classroom where a learner encounters an expression of a different culture, for instance through a text, the multicultural classroom is a context that in its very nature is an arena with a great potential for developing such competence. My interest in the multicultural classroom arose during my teaching practice in a class of adult non-Western³ immigrants to Norway, trying to obtain academic qualifications from upper secondary school for further studies. The work done while teaching this class, as well as writing academic papers on the experience, could be described as a pilot study, and is referred to as such in this thesis.

During this practice period, it was interesting to see what the interaction between the students was like, and how they learnt so much about many different cultural backgrounds from studying together. In addition they had challenges with understanding concepts that would be clear to a learner who had been brought up in a Western, predominantly Christian country. While reading and working with the short story “The Drover’s Wife” by Henry Lawson, Strand, my partner in this class, experienced how the students could not understand why a woman living with her children in the Australian bush would dress up in her finest clothes every Sunday. My teaching partner believed that one of the reasons for this was that the students were used to a more authoritarian school where there was no room for personal

² A White Paper is a report which is written to help make decisions and choices.

³ A non-Western immigrant is defined as an immigrant who is not from Western Europe or North America

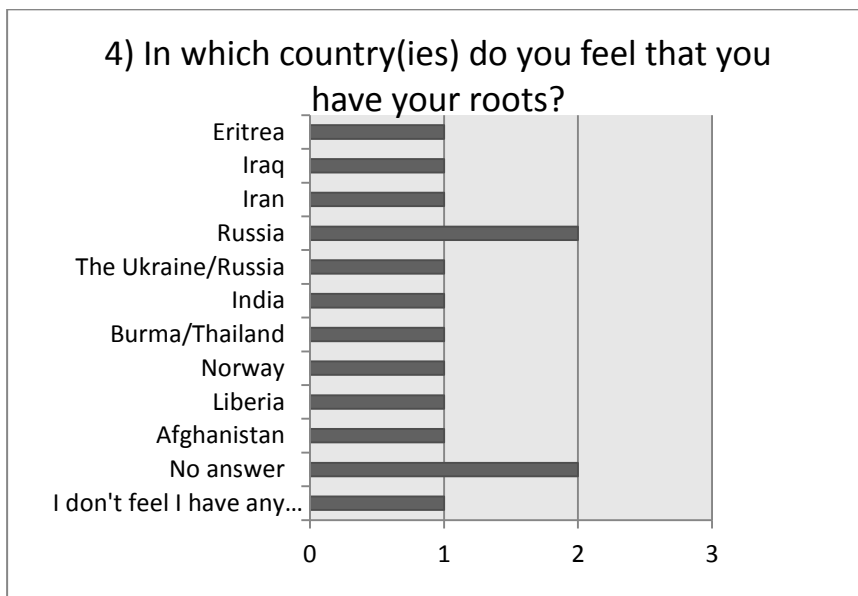
interpretations and only one correct answer (Strand 2010: 9-10). In her paper Strand shows an example of the dialogue with a student about a text. This is just one of several interesting observations made by Strand and myself in this classroom.

I experienced many of the same challenges for the students as the one mentioned by Strand, and we both worked on how we could organise our teaching in a way that would best enable the students to participate and feel able to have their say. We focused extensively on culture in our lessons, and the experiences we gained in class, as well as the writing of didactic papers alongside the teaching practice have developed the interest explored in this master thesis.

The term *multicultural* is repeatedly used, but rarely defined. Instead, terms like *interculturality and pluriculturality* are frequently discussed. The Council of Europe has carried out a vast amount of work connected to culture and language learning, however, while the word ‘multicultural’ is mentioned several times it is not defined. However, Kramsch does give a definition in a glossary where she defines multicultural as a “[p]olitical term used to characterize a society composed of people from different cultures or an individual who belongs to several cultures” (Kramsch 1998: 129). This definition can also be used to describe the classroom which is the object of this study, as a miniature society of people from different cultures, as well as the individuals in the classroom belonging to several cultures.

In chapter two the methods of data collection will be presented and discussed. However, in order to illustrate the classroom, which this research project is studying, the first result of a survey in the classroom will be presented already in this chapter. This presentation is included in the introductory chapter, in order to illustrate already from the start what a heterogeneous classroom this is. From fig. 1.1 below it is clear that the 14 respondents are from numerous different countries:

Figure 1.1: Answers to question 4 in the questionnaire



The diversity is clear as of the fourteen respondents, only 2(3) feel they have their roots in the same country, namely Russia (one student lists both the Ukraine and Russia). It should be noted that the respondents were given the opportunity to list more than one country when answering, however, only two students answered that they felt they had roots in two countries. Furthermore, one should be aware of the fact that one student is Norwegian by birth, and this explains why one of the respondents has answered that Norway is the country she feels she has her roots. Keeping Kramsch's definition of the word multicultural in mind, this classroom is clearly multicultural with several cultural backgrounds gathered in one classroom, furthermore, fig. 1.1 also illustrates that there are students who feel they belong to more than one culture.

1.3 Research questions and hypotheses

1.3.1 Research questions

The main focus of the thesis is on the opportunities which present themselves while teaching English as a foreign language in a multicultural classroom. In order to say anything about this, it is necessary to see what the teaching emphasis in this particular classroom is today, and, with this as a basis, give some suggestions as to how the opportunities offered by this multiculturalism could be taken more advantage of. For the researcher to be able to write both about the present focus in this classroom, and to make suggestions for the future, two research

questions have been formulated for this thesis. The first question is directly linked to what the state of the art is in the classroom which forms the basis for the research:

1. What is the focus of English teaching in a multicultural classroom today?

It is possible to test this question through the research methods used in the project. With observations from the classroom, alongside interviews with students, and the teacher, one should be able to draw some conclusions regarding the focus of the teaching and the learning in this particular classroom. In order to focus this research question, three hypotheses, which are presented in the next subchapter, will be used.

The second research question is not a question of proving or refuting, it is meant to be a starting-point for a discussion of how, if necessary, certain aspects of the classroom interaction can be changed to better promote the development of intercultural competence in a multicultural classroom.

2. How could the use of the resources present in a multicultural classroom be improved to develop intercultural competence?

The facts provided by the collected data material aimed to answer the first research question, will provide a foundation for the discussion necessary to answer the second research question. Finally, the thesis will try to answer this research question, giving some suggestions for how a teacher in a multicultural classroom could take better advantage of the vast amount of cultural experience present in such classrooms. However, it is important to emphasise that it is difficult to go beyond giving suggestions, as all classrooms are different, especially multicultural classrooms like this one, because they vary according to which and how many different countries the immigrants come from. Nevertheless, the fact that there will always be many different cultural backgrounds in this context, could also be said to be a general trait applicable to all multicultural classrooms

1.3.2 Hypotheses

As mentioned when presenting the research questions above, the hypotheses will be used as a way to answer the first research question. The hypotheses are formulated according to what expectations are present regarding the findings in the data collected from the classroom. From

experience gathered in the pilot study, I believe that culture is not a prioritised area in this multicultural classroom for adult immigrants; my experience leads me to expect that English teaching is more focused on grammar and spelling, or in other words, skills. Furthermore, the teacher – student interaction is interesting. What is the focus when teacher and students speak and ask each other questions? Will the students and the teacher bring up cultural questions and aspects in classroom communication? With earlier experience as a foundation, I believe they will not focus much on culture, and, on the basis of the thoughts presented here, three hypotheses have been formulated that will help answer the first research question.

1. Cultural aspects are not a priority in this multicultural classroom
2. Neither teacher nor students bring up questions concerning culture
3. English teaching is focused on grammar and spelling, i.e. language skills.

These three hypotheses will be referred to in chapter four when the results of the research are presented and discussed. The discussion of the first research question is based on facts from the gathered data material and is therefore better suited to be discussed by using hypotheses. As stated above, no hypotheses have been formulated for the second research question since that question is aimed at starting a discussion.

1.4 How to answer the research question and hypotheses

To have two research questions in one thesis might be seen as confusing, however, these two questions are linked together. The former research question is directly related to what the situation in the classroom is like now, while the latter points to the future and if and how the focus of English teaching could be somewhat altered to further the development of intercultural competence in a multicultural classroom. Had only the first research question been included, this thesis would have been reduced to a survey of one multicultural classroom. Therefore, the second question allows the thesis to move beyond being a mere review. It would also have been impossible to focus only on the latter question, as it is necessary to know what the focus in the multicultural classroom is, before giving suggestions for how the focus should have been altered.

The hypotheses chosen to be tested, are formulated in a way that necessitates the use of various research methods. To collect data that could provide answers to whether or not culture is a priority in teaching, the researcher has to be present in a series of typical English

lessons and observe how the teaching and learning are structured and how they progress. The same is the case for proving what the focus is, if it is not on culture. In order to be able to say something about the intention of the teacher and the wishes of the students, interviews are an appropriate way of collecting data.

1.5 The structure of the thesis

The thesis is structured in five chapters, each with its own subchapters. In the first chapter an introduction to the topic and thesis is given. Secondly, in chapter 2, the thesis will approach the theoretical foundation of the research. This chapter will give both an overview of the development of the term intercultural competence as a part of communicative competence, as well as a more specified presentation of how it is understood and discussed through this research. The third chapter introduces the research methods used to collect the data for the thesis. The methodology chapter will present the methods used and discuss why they have been chosen. In addition to a discussion of the methods, the third chapter will explain how the questions for the questionnaire, the categories for the observation chart and the questions for the interview guides were designed.

The results of the research will be presented and discussed in chapter four. Through the discussions in this chapter the hypotheses connected to the first research question will be tested. With this testing, an answer to the research question asking what place intercultural competence has in the teaching and learning of English as a foreign language will be found. The chapter will continue with a discussion related to the second research question. This discussion will point forward to a possibly different focus of English teaching in a multicultural classroom, which could take advantage of the resources present in the classroom. Lastly, in chapter five, a conclusion will be offered along with suggestions of how the study carried out in this thesis could be developed in further research.

The theoretical foundation is presented prior to the research methods in order to ensure that the concepts are understood, seeing as these concepts are vital for both chapter 3 and 4. The choices of methods are heavily influenced by what one aims to find, and in order to understand these choices one must have realised what the meaning of the concepts.

Chapter 2: The Development of Intercultural Competence – Background and Current Theories

2.0 Introduction

This chapter will discuss the term *intercultural competence* and its importance for teaching and learning English. The role which intercultural competence plays in teaching and learning English is an essential part of this thesis, and therefore a thorough presentation and discussion of the term and its development is included. The chapter will explore the influence of several major contributors to the academic discussion of intercultural competence and their influence on the development of the concept. In order to see the effect of intercultural competence on the teaching of English in Norway some definitions of the concept will be related to the English subject curriculum in *The Curriculum for Knowledge Promotion in Primary and Secondary Education and Training* (LK06)⁴.

As mentioned in the introduction, intercultural competence is a concept discussed in various academic fields. Consequently the term has different meanings depending on how and where it is used in academic discussions. There are also different views on intercultural competence amongst those who work with the concept in relation to education and teaching foreign languages. It is therefore important to show some of these differences and clarify how intercultural competence will be defined in the following chapters of this thesis.

2.1 The importance and development of intercultural competence

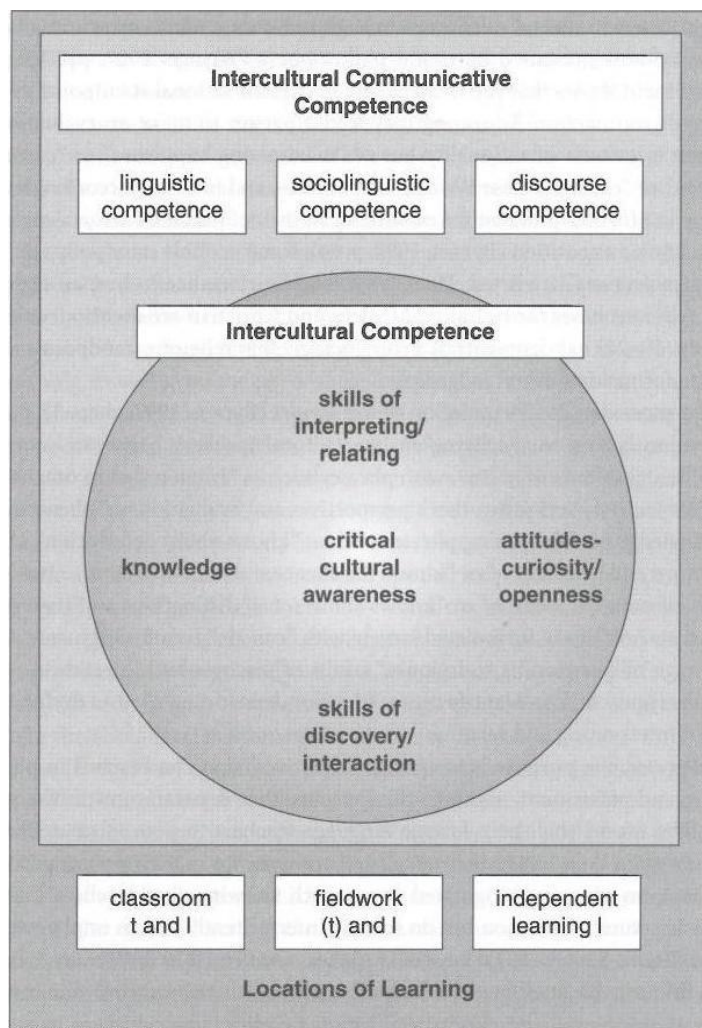
Intercultural competence as a term might be relatively new in relations to education and foreign language learning. However, culture has always been included in language teaching and learning. Fenner writes that the early ways of including culture in language education, differentiated the cultural focus according to the school level of the student, with culture associated with everyday life being the focus at the lower school levels, while “[a]t university level, the subject area is still aptly referred to as *background*, *civilisation* or *Landeskunde*. It provides a backdrop to language learning and is not regarded as an integral part of it” (Fenner 2008: 274, original italics). *Landeskunde* is a well-known term in language teaching and learning and is much used to refer to this early tradition of culture education. Risager writes in her PhD dissertation that language pedagogy has existed longer than cultural pedagogy:

⁴ This is the official translation of LK06 Kunnskapsløftet given in a Norwegian – English dictionary published by the Directorate for Education and Training on http://www.udir.no/upload/Tjenester/Norsk-engelsk_ordbok_for_grunnpolaeringen_2010.pdf (accessed 16 November 2010).

“Through the 1970s and the 1980s and especially in the 1990s an interest for culture has grown out of the pedagogic tradition related to language. The forerunner is the focus on communicative competence developed in the 1970s and 1980s[...]” (Risager 2003: 64, my translation). It is important to be conscious of the fact that the focus on culture in language teaching has changed from being mainly related to *Landeskunde*, to several different views on how culture should be understood and used in teaching today.

Communicative competence is the overarching concept of which intercultural competence is a part, and it was originally coined by Hymes (1972). The term developed through the work of many. Canale and Swain, amongst others, have been influential in the progress of communicative competence, by identifying what they saw as the three main parts, namely grammatical competence, sociolinguistic competence and strategic competence (Canale and Swain 1980: 29-31). This was further developed by Canale (1983) who introduced the idea of *discourse competence*. Van Ek, who will be discussed later, has formulated a further view of the components of communicative competence (cf. 2.4). Byram, who is an influential theorist within the field of intercultural competence, has devised a model “[...] to develop an integrated didactics of intercultural linguistic competences. Such integration is implied in the term *intercultural communicative competence* and in the model that presents linguistic and intercultural competences together” (Byram 2009a: 325-326). Figure 2.1 below shows Byram’s model (ibid.: 323).

Figure 2.1: Byram's model of Intercultural Communicative Competence



At this point Byram's model is intended as an illustration of intercultural competence as part of a larger concept, namely communicative competence. This model shows one possible way of seeing the relationship between intercultural competence and communicative competence. A further discussion on communicative competence as a whole would have been interesting, however, there will only be a brief discussion of the six competences presented by van Ek, and then the rest of this chapter will focus only on one aspect of it, which is intercultural competence. Section 2.6 will return to Byram and a model similar to fig. 2.1.

2.2 Culture as a concept

It is challenging to provide a suitable definition of the term culture in relation to English teaching and learning. Since the concept of culture is a major part of the foundation of this project it is necessary to expand somewhat on the history of the term and how the

understanding of it has developed over the years. This part of the chapter is meant to serve as a backdrop for the rest of the thesis, and the views on culture being presented throughout.

Through the attempts of giving suitable definitions of culture, one has sought answers in different academic fields. In his book *Culture as Praxis* (1973), the Polish-British sociologist Bauman presented three dimensions of the term culture, namely the hierarchical cultural concept, the differential cultural concept and the generic cultural concept. In the first definition there is only one culture, and people are cultured at a higher or lower level, while the second view is meant to show the differences between groups of people, which therefore enables several different cultures. Bauman's final definition of culture points to what makes people different from nature and animals. (Bauman in Risager 2003: 82-83). Bauman's three cultural concepts are interesting when trying to understand what is meant when writing about cultural competence. A feature shared by all three concepts is that they have quite a wide scope, and culture is mostly related to how you distinguish yourself, or your group/society, from other individuals or groups, and there is little emphasis on interaction. Therefore Bauman's definition of culture must serve more as a backdrop, showing how the term has developed, rather than being actively used in the present thesis. As a continuation of Bauman's definition, Risager (2003) distinguishes between three different forms of culture; individual culture, collective culture and aesthetic culture. The first form refers to developing oneself as cultured person, while the collective types are divided into a hierarchical and a non-hierarchical type, where the first divides between cultured and uncultured groups and the second sees all groups as having their own culture. The final form of culture, aesthetic culture, focuses on art, literature and music, and is perhaps the type of culture most often referred to today (Risager 2003: 85-87). Risager's definitions could be compared with Bauman's, and the definitions are similar when distinguishing between hierarchical versus non-hierarchical culture and individual versus collective culture. However, the last point made by Risager, and not mentioned by Bauman, concerning aesthetic culture is important, because today many people, young people in particular, associate culture with art, literature and music. In addition, aesthetic culture is perhaps the form of culture they are most exposed to through education. Individual culture also plays a role in education, and is closely linked to the tradition of *Bildung* in Norwegian education (cf. 2.6). The last definition of culture is the non-hierarchical collective culture. In modern education the common view is to see all cultures as equal, and not one group as more cultured than another.

Through this thesis the view of culture will be related predominately to the discussion above. In a classroom, the individual cultural capital of each learner should develop through

encountering the collective culture(s) of a target culture and language⁵, and the interaction will primarily, as mentioned above, happen through aesthetic culture. Through the interaction process one should promote the learners' development of intercultural competence. The main cultural focus while teaching and learning English as a foreign language should be on the target culture(s), but also the relationship between the target culture and one's own culture should be focused upon. Furthermore, it is possible to provide the learners in a multicultural classroom with opportunities to interact with each other and each other's cultural backgrounds. Since the interaction should be in the target language it would contribute both to the development of intercultural competence and English language skills. Furthermore, Byram states that "[f]rom the perspective of cultural discourse, then, 'culture' may be seen *both* as something *established*, belonging to a particular national, ethnic, religious or other 'community', and as a *dynamic process* relying on personal choice" (Byram 2009b: 5, original italics). Byram's view of culture means that through conscious choices to interact with other students, their own personal culture could change. This shows that culture is not merely a static entity but also something that has a dynamic aspect to it. This view of culture is interesting in a multicultural classroom, as the students can be influenced by each other, as well as by the encountering of target cultures.

2.3 Culture pedagogy

While the concept of culture has existed and changed since Cicero's time, it is more recently that one has seen a culture pedagogy emerge. Risager (2003: 128) distinguishes between an older culture pedagogy (from the 1880s) and a newer one (from the 1960s). Within the older culture pedagogy the interest in general knowledge about the target country and its history was emphasised. There was more focus on practising and using the target language. An increasing focus late in this period was the basic vocabulary needed to interact and speak in the target language, especially in English (ibid.: 130-131).

After the Second World War, and especially from the 1960s, globalisation was a topic of discussion. The distances measured in time spent travelling were decreasing and different cultures grew closer to each other. World-wide tourism escalated and the new medium, television, brought images from all over the world into people's living room. This also meant that the importance of understanding different cultures grew (ibid.: 138-140). It was in the USA that the thoughts about a new view on the relationship between culture and language

⁵ In an English classroom target language and target cultures refer to English language, and cultures related to English-speaking countries.

emerged. Nelson Brooks, one of the first Americans in the field of applied linguistics, saw a clear and unbreakable link between language and culture.

Language is the most typical, the most representative, and the most central element in any culture. Language and culture are not separable; it is better to see the special characteristics of a language as cultural entities and to recognize that language enters into the learning and use of nearly all other cultural elements (Brooks 1960: 85).

The views held by Brooks regarding the inseparability of language and culture became a fairly common view during and after the 90s (cf. Kramsch 1998, Fenner 2005, 2008, Lund 2007, Feng, Byram and Fleming 2009). While some researchers see an interrelationship between language and culture, others have a different view, especially when it comes to English as a *lingua franca*.

Conceptions of the relationship between language and culture can be positioned between two extremes: on the one hand, it is possible to see a language as being closely linked to its culture; on the other hand, it can be seen as a communication tool that does not have anything to do with culture. English when taught as an international language or *lingua franca* is often thought of in this latter way. (Risager 2007: 166).

In an earlier work Risager further emphasises her view by stating that “[t]he idea of unity between a particular ‘language’ and its ‘cultural content’ at the textual macro-level is a construction that makes no sense” (Risager 2006: 171). The view maintained in the present thesis is that Risager’s statements are too strong; in any use of the language there will be some interrelationship between language and culture. Language is always used in a context, and even though it is at a macro-level, there will be a certain cultural content embedded within it, either from the target language or from the speaker. This interrelationship is very important, especially in a multicultural classroom where English might be the one language all the students share. This view is supported by Ragnhild Lund (2007) who, during a discussion of culture-free language teaching, concludes that:

[i]t seems that attempts to arrive at a completely culture-free language teaching would bring us back to the times when language learning was seen as a question of learning the forms of the language, and not a question of learning language use in contexts in the real world (Lund 2007: 40)

She continues by emphasising that when language is used to communicate this must be embedded in cultural contexts (ibid.). Lund's view is relevant to the multicultural classroom, as the students' communication is certainly a part of a cultural context, with the participants contributing to the context with their own cultural backgrounds.

“English is a global language, but it is realized in local contexts [...] This is where the obvious possibility lies to link English to *multiple* cultures and contexts to open opportunities for all users of the language to relate it to their own cultural experience” (ibid.: 41, original italics).

Lund's claim that English could be linked to multiple cultures, complies with the view of the present thesis, seeing English as a common ground in the multicultural classroom, where intercultural competence should be promoted through interaction with target cultures, as well as the cultural backgrounds of the fellow students.

In the 1970s, Ned Seelye described the goal for language teaching as obtaining ‘*target behaviour*’ (Seelye 1974: 36). In Seelye's view the students have to achieve one ‘*supergoal*’ with seven parallel sub-goals to reach the point of ‘*target behaviour*’. Seelye's supergoal is that “[a]ll students will develop the cultural understanding, attitudes and performance skills needed to function appropriately within a society of the target language and to communicate with the culture bearer” (ibid.: 39).

The sub-goals proposed by Seelye to reach target behaviour cover a wide spectre of situations that could occur in a foreign language classroom. He is concerned with the meaning or functionality of culturally constituted behaviour, the interaction between language and social variables, conventional behaviour in common situations, cultural connotations in words and phrases, assessment of statements about society, research into another culture and attitudes to different cultures (ibid.: 39-44). There will be a further discussion of Seelye later, when his goals will be compared to Byram's concept of the *savoirs* (cf. 2.6).

2.4 The Council of Europe

The Council of Europe has been an important arena for the development of modern European language teaching. Although there have been variations in the different member countries, the work of the Council of Europe to create common guidelines for language teaching in Europe started already in 1964 with the project *Major Project – Modern Languages*. During the 1980s the concept of communicative competence developed with van Ek as one of the most important influences. He developed a model for communicative competence with a sociocultural element, and he stated that there were six components of communicative competence: *linguistic competence, sociolinguistic competence, discourse competence, strategic competence, socio-cultural competence and social competence* (van Ek 1986: 32). The work done by van Ek in the 1980s has influenced the later development of intercultural competence greatly. With the communicative competences proposed by van Ek there are closer links between language teaching and culture than earlier. Sociocultural competence can be seen as the forerunner of intercultural competence. Risager (2003: 180-181) points out that van Ek's focus is on awareness and familiarity rather than on ability related to his six components in communicative competence.

Through the 1990s several workshops with different topics, consisting of participants from different countries, worked with the project *Learning for European Citizenship*, and it is through this work that the definitions of sociocultural and intercultural competence developed. Byram and Zarate were major contributors through their report *Definitions, objectives and assessment of socio-cultural competence* (1994). Many of the terms and concepts used in the field stem from their work. An example of the concepts developed is the *intercultural speaker*, and the proficiencies a foreign language learner needs to be able to mediate between different languages and cultures, especially related to target language and target culture. Byram and Zarate (1994) present four aspects of “sociocultural/intercultural competence: *Savoir-être* (attitudes and values), *Savoir-apprendre* (the ability to learn), *Savoir* (knowledge) and *Savoir-faire* (knowing-how).” (Byram and Zarate 1994). Byram states that their work “attempted to refine what in Council of Europe papers (e.g., van Ek, 1986) was called *sociocultural competence* [...]” (Byram 2009a: 322, original italics). There will be a further discussion of the *savoirs* in sections 2.4 and 2.6.

2.5 The Common European Framework of Reference for Languages: Learning, Teaching, Assessment

The Common European Framework of Reference for Languages: Learning, Teaching, Assessment (CEFR) is a document produced by the Council of Europe to provide:

[...] a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks, etc. across Europe. It describes in a comprehensive way what language learners have to learn to do in order to use a language for communication and what knowledge and skills they have to develop so as to be able to act effectively. The description also covers the cultural context in which language is set. (CEFR 2001: 1).

Consequently, since it is only a common basis, the member countries of the Council of Europe do not have to use the CEFR, but it serves as a foundation for their own work with curricula. It is important to note that all member countries have taken part in developing the CEFR, and it is therefore at times referred to as a consensus document, i.e. it contains what all countries could agree on (Risager 2003: 223). Not all Byram and Zarate's proposals are included, but there are sections concerning language and culture included in the discussion of general competences, though not very many and extensive.

The CEFR is still an important point of reference when working with intercultural competence. As it is something most member countries have taken part in developing it gives an indication as to how European countries see the relationship between language and culture. The CEFR also gives some useful definitions of the intercultural aspect:

The learner does not simply acquire two distinct, unrelated ways of acting and communicating. The language learner becomes *plurilingual* and develops *interculturality*. The linguistic and cultural competences in respect of each language are modified by knowledge of the other and contribute to intercultural awareness, skills and know-how. (CEFR 2001: 43, original italics)

The last part of this quotation clearly shows the influence Byram and Zarate have had on the CEFR, since knowledge, skills and know-how all point to their concept of *savoir*. The CEFR highlights the importance that, if a learner knows or learns one or more languages in addition

to his/her native language, these cannot, or should not, be separated but must coexist and influence each other. This is further emphasised by the CEFR using the terms *plurilingualism* and *interculturality*. *Plurilingualism* is explained and contrasted to *multilingualism* in another section of the CEFR. While they see multilingualism as simply “the knowledge of a number of languages” (ibid.: 4), *plurilingualism* is seen as a state where “an individual person’s experience of language in its cultural contexts expands” (ibid.). When the learner develops his/her language competence, it is part of a communicative competence where all their “knowledge and experience of language contributes and in which languages interrelate and interact” (ibid.).

The term interculturality, also used in the CEFR, seems to be used synonymously with intercultural awareness. The following is what the CEFR sees as the outcome when a learner is plurilingual: “Knowledge, awareness and understanding of the relation (similarities and distinctive differences) between the ‘world of origin’ and the ‘world of the target community’ produce an intercultural awareness.” (ibid.: 103). Interculturality and plurilingualism are both important aspects of the development of intercultural competence.

In order for there to be a possibility for the learner to develop intercultural competence, the learners must have certain general competences in place. The CEFR says that “[g]eneral competences are those not specific to language, but which are called upon for actions of all kinds, including language activities.” (ibid.: 9), i.e. these are competences needed to enable a person to perform almost any action. It is impossible to envision a development of intercultural competence without a foundation of general competences. In the CEFR these competences are known by different versions of the French verb ‘*savoir*’ meaning ‘to know’. The first competence: “**Knowledge**, i.e. declarative knowledge (*savoir* [...]), is understood as knowledge resulting from experience (empirical knowledge) and from more formal learning (academic knowledge).” (ibid.: 11, original emphasis). In other words, *savoir* is the cultural knowledge a person carries with him from his own life, and this gives him a unique life story and contributes to cultural diversity. Clearly the knowledge of how the daily life of a culture functions is important in order to decode both language and culture. The second general competence described in the CEFR is ‘*savoir-faire*’: the skills and the know-how to learn certain things, but, when the skill is mastered, one can get the necessary know-how to do it almost without consciously thinking about it. The CEFR mentions the example of driving a car and declutching, which is hard at first, but after a while you do it automatically (ibid.). Both *savoir* and *savoir-faire* are important foundations for developing intercultural

competence, but it is the third general competence, '*savoir-être*', concerning the identity and awareness of a person which is really essential for intercultural competence:

“***Existential competence*** (*savoir-etre*, [...]) may be considered as the sum of the individual characteristics, personality traits and attitudes which concern, for example, self-image and one’s view of others and willingness to engage with other people in social interaction.” (ibid.: 11-12, original emphasis).

Without the willingness to engage with others, it seems impossible to develop any level of intercultural competence; interaction is an indispensable part of the development of intercultural competence. (Krakhellen 2010: 5-7)

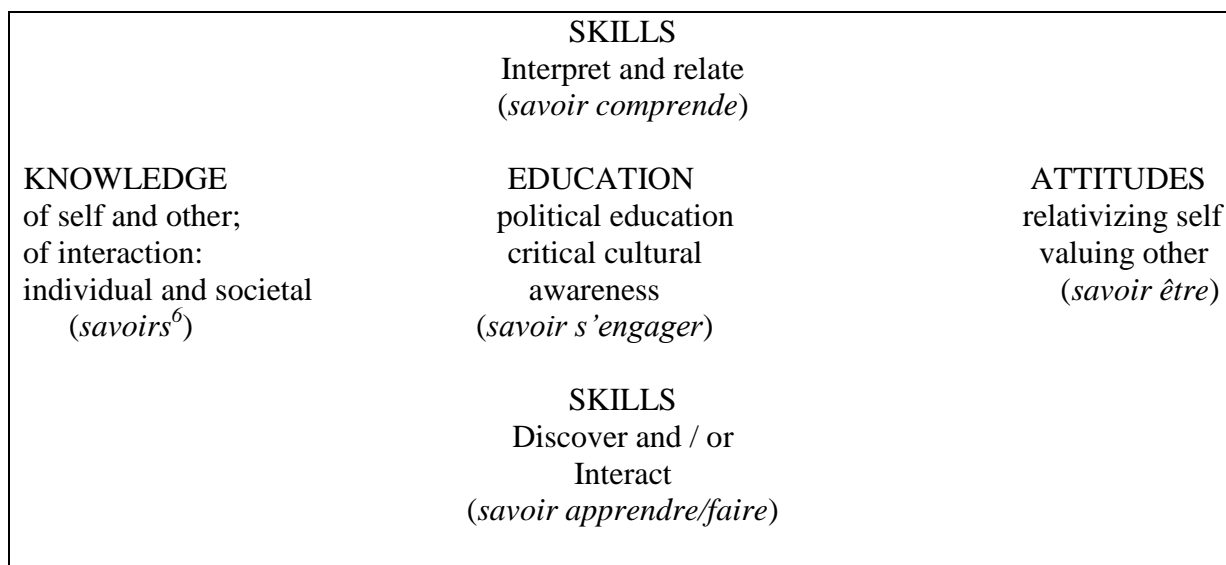
The general competences presented by the Council of Europe in the CEFR are clearly linked to Byram and Zarate’s work on the *savoirs*, however, as seen in fig. 2.1 previously in this chapter, Byram has continued his work on intercultural competence and *savoir*. In section 2.6 a discussion about the relationship between the general competences in the CEFR and Byram’s work on *the savoirs* will follow.

The general competences in the CEFR could also be linked to *Bildung*, which is defined by Laila Aase as “a process of socialisation that leads to an understanding of, a mastering of and a participation in regular, valued forms of culture. This entails both ways of thinking, a potential for action and knowledge within a diverse field” (Aase 2005: 16, my translation). *Bildung* is therefore related to how someone develops as a person, and increasingly participates in society. This is an important aspect of foreign language teaching, as it makes it possible for students to participate in new cultural settings, since language barriers are broken. It is equally important in a multicultural classroom with non-Western immigrants, as the students are, to differing degrees, unfamiliar with the new society and culture they have become a part of. Intercultural competence also promotes *Bildung* as the students will develop their ability to interact with other people. Byram proposes that *Politische Bildung* should be seen as a part of intercultural competence, a point which will be returned to in section 2.6 below.

2.6 The CEFR and the *savoirs*

As mentioned above, Byram has worked on several projects for the Council of Europe. Part of the work was defining the terms sociocultural and intercultural competence, and how to assess these. Byram, along with Zarate (1994), was, as mentioned, amongst the major contributors. It was through their work that the concept of *savoir*, as discussed above, was presented. Byram has since developed his theories further, and the figure below shows the different aspects he sees intercultural competence consisting of.

Figure 2.2 Intercultural competence: Byram's five *savoirs*



The above aspects proposed by Byram are what a learner needs to develop in order to become an intercultural speaker. As discussed earlier in this chapter an intercultural speaker is not the same as a native speaker, rather it is defined as “a person who is able to mediate between various languages and various contexts” (Risager 2007: 10).

In the previous section, the CEFR and its general competences were presented and discussed, and, while these build upon work carried out by Byram and Zarate (1994), fig. 2.2 shows that Byram has developed the concept further than the Council of Europe. While the CEFR links *savoir* to knowledge, a link Byram also uses in fig. 2.2, the understanding of knowledge is far narrower in the CEFR definition. While the CEFR points to formal academic knowledge, Byram describes it as knowledge of self and other and of individual and societal interaction, thus allowing for a far wider usage of the concept than the CEFR, as *savoirs* are

⁶ Byram and Zarate (1994) used the term *savoir*, while Byram (1997, 2006, 2007 and 2009a) uses *savoirs*. The CEFR uses *savoir*, but the terms used by Byram and the CEFR are comparable.

not merely linked to academic knowledge. This is especially important for the present study, as one of the foci is how intercultural competence may be developed from interaction between students in a multicultural classroom, which would also include knowledge gained outside the formal setting of the classroom.

The CEFR proposes an equally narrow definition of *savoir-faire*, which is seen as skills and know-how in a very practical form (cf. 2.5). In contrast, Byram has developed the concept further in fig. 2.2, and has included *savoir apprendre*. While he also uses the keyword ‘skills’, the definition is different, as it is seen as the skill to discover and/or to interact, and he defines it as “the skill of building up specific knowledge as well as an understanding of the beliefs, meanings and behaviours which are inherent in particular phenomena, whether documents or interactions” (Byram 1997: 38). This broader definition makes it more interesting to discuss how to develop *savoir apprendre/faire*.

The greatest difference from the CEFR is that Byram in figures 2.1 and 2.2 suggests the need for a fifth *savoir*, namely *savoir s’engager* or critical awareness in English. This new *savoir* is defined as “an ability to evaluate critically and, on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries” (Byram 2009a: 322). He furthermore describes the objectives of critical awareness, and one of the objectives is for “[t]he intercultural speaker [to be] aware of their own ideological perspectives and values (‘human rights’; socialist; liberal; Moslem; Christian etc.) and evaluates documents or events with explicit reference to them” (Byram 1997: 64). While *savoir s’engager* is not included in the CEFR it is clear that this concept is useful in a multicultural classroom. If the students have a critical awareness of their own cultural backgrounds there should, according to Byram, be explicit references to them.

As mentioned above (cf. 2.5), Byram links intercultural competence to *Politische Bildung*, and he states that this is promoted through *savoir s’engager*, which in part is seen as political education. Referring to Gagel he states that there are three aims for political education: 1) see one’s own involvement in political action as desirable, 2) see what actions are democratic forms and 3) get interested in public affairs (Gagel 2000: 24 in Byram 2008: 158). To promote the critical awareness and political education in a multicultural classroom, it is important to give immigrants the opportunity to participate in political actions discussions. By developing their intercultural competence as a whole, it will be easier for them to participate in public life. Byram’s definitions of the *savoirs* appear to be the one that is best suited to describe intercultural competence in the multicultural classroom, his definitions will therefore be used for the rest of the discussions.

Seelye's seven goals of cultural instruction were mentioned earlier in this chapter (cf. 2.3), and it is obvious from Byram's recent work that the view of cultural education has changed since his book was published in the 1970s. While Seelye's 'supergoal' does include cultural understanding and attitudes, which is similar to how Byram presents *savoir être* and *savoir apprendre/faire*, his presentation of the sub-goals, and their objectives, show that the focus lies on a shallower understanding than what Byram proposes. As mentioned in section 2.3, Seelye wishes that the students should exhibit target behaviour, which is certainly not the same as actually being interculturally competent. Even the title of the chapter in which Seelye presents his goals, 'The Seven Goals of Cultural Instruction', shows an attitude more focused on instructing the students rather than to allow them to develop their intercultural competence through interaction. The goal of this thesis is certainly not about instructing the students about culture, but rather to develop their intercultural competence along the lines proposed by Byram.

2.7 The Norwegian English subject curriculum

The CEFR, as shown in the above discussion, influences language teaching in Europe; however, however, as mentioned the way the *savoirs* are explained in the CEFR is not as focused as Byram's definition and later developments of it, his definitions will be used in the following discussion. The CEFR has also influenced language curricula in Norway, but it is the Norwegian English subject curriculum that states what the aims for English learning are. Since the English subject curriculum is a major influence on everything that happens in the classroom, it is necessary to discuss how the concept of intercultural competence can be recognised within the curriculum. As the object of the study is an adult class, the English subject curriculum will first be studied as a whole, and secondly with a focus more specifically on the level relevant for these students.

The Norwegian educational system gives national guidelines which allow for local solutions, where each school or municipality can choose their own strategies for the classroom. The overall guidelines are given in the Knowledge Promotion with a subject curriculum for each subject. A teacher planning a lesson will have to keep both the overarching and the more specified goals in mind. Each lesson should help contribute to a student achieving one or more of the competence aims and the basic skills. The basic skills state that the students should be able to:

- express [themselves] in writing and orally
- read English
- [understand n]umeracy in English
- use digital tools in English

(the Directorate for Education and Training, 2010: 4)

The basic skills mentioned in English subject curriculum are the same that are mentioned in the general guidelines (applicable to all subjects) in the Knowledge Promotion, and are a part of the English subject curriculum. It is also with these basic skills in mind that the competence aims are formulated. The competence aims will be discussed further later in this chapter.

In the introduction to the English subject curriculum, the aims of learning English are discussed. In this part of the curriculum one can find some of the most explicit paragraphs related to intercultural competence in the Knowledge Promotion. The English subject curriculum states that:

“[t]o succeed in a world where English is used for international interpersonal communication, it is necessary to master the English language [...] Moreover, when using the language in communication, we must also be able to take cultural norms and conventions into consideration.” (the Directorate for Education and Training 2010: 1)

The emphasis given to cultural norms gives a clear indication of the importance of intercultural competence in the English subject curriculum. It is further emphasised by the statement that “[i]n addition to learning the English language, this subject will also contribute insight into the way we live and how others live, and their views on life, values and cultures.” (ibid.). The Norwegian English subject curriculum shows that language and culture are linked, which is clearly exemplified by the quotations above. While teachers, schools and municipalities have great freedom in choosing their methods, the policy of the Norwegian Government is that understanding cultures, both your own and the target cultures, are something that must be part of English teaching and learning.

The final paragraph of the explanation of the objectives of English teaching/learning in the English subject curriculum further underlines the importance of intercultural competence in Norwegian schools:

Communicative skills and cultural insight can promote greater interaction, understanding and respect between people with different cultural backgrounds. In this way linguistic and cultural competence contributes [*sic*] to the all-round personal development and fosters [*sic*] democratic commitment and a better understanding of responsible citizenship (ibid.).

This quotation, along with the earlier ones, clearly shows the Norwegian educational view on the relationship between language and culture. Culture is one of the main aims which are expected as outcomes of language education. However, it does not figure as highly in the basic skills mentioned earlier. The basic skills are a foundation on which all else relies, and a learner failing to achieve the basic skills will have great difficulties in school. It is also evident when it comes to the competence aims for each level. For instance, there are only two competence aims related to culture, society and literature after the 2nd grade of school. When the aims connected to the 2nd grade is compared to competence aims given for later grades (after the 4th, the 7th and 10th grades for primary school and after VG1, or the first year of upper secondary school) there are increasingly more competence aims related to culture, society and literature for each grade, and they are more challenging. However, this thesis must not be misinterpreted as claiming that culture cannot be related to the basic skills presented in the Knowledge Promotion, but rather that culture and intercultural competence are more clearly present in the competence aims.

The competence aims in the English subject curriculum are divided into three groups: language, communication and culture, society and literature. All three can be related to intercultural competence, however, the main focus will be on the two last groups; first communication and culture, and secondly society and literature. Space constraints make it impossible to include all the competence aims which could be related to the topic of this chapter. Consequently only some chosen examples will be shown and discussed here.

One of the aims related to communication is that the learner should be able to “take the initiative to begin, end and keep a conversation going” (ibid.: 7) after he/she has finished his/her first year of upper secondary school (VG1) or the second year for a vocational student (VG2). To have a conversation and keep it going can be challenging, especially if it is between a native speaker and a foreign language learner. To accomplish this competence aim, the student has to be interculturally competent in the sense that he/she will need to be acquainted with the target culture. The competence aim is clearly related to Byram’s terms *savoirs*, or knowledge, and *savoir apprendre/faire*, described in English as skills to discover

and or interact. He defines *savoirs* as knowledge “of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction” (Byram 2008: 231). The objectives of *savoirs*, which Byram describes, expand this by stating that it is “the means of achieving contact with interlocutors from another country (at a distance or in proximity), of travel to and from and the institutions that facilitate contact or help resolve problems” (ibid.). As mentioned, the competence aim is also linked to *savoir apprendre/faire* as it concerns the skills to discover and/or interact. Byram defines it as the “ability to acquire new knowledge of culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction” (ibid.: 232). This ability is vital for the fulfilment of the competence aim, as it is the capability to operate the knowledge linked to *savoirs* in real-time interaction, i.e. a conversation. Byram’s concepts of *savoirs* and *savoir apprendre/faire*, seen together with the competence aim related to communication, present what a learner should be able to do and how to act in a conversation. Furthermore, achieving this competence aim will be a vital stepping stone in the further progress of intercultural competence. By being able to have a conversation with an interlocutor, a learner’s possibility of enhancing the other aspects of intercultural competence, as referred to by Byram, increases.

The competence aims included as quotations in this chapter are chosen because of their links to intercultural competence. The link between the aim of communicative competence and intercultural competence should be evident from the above discussion. Proceeding from the competence aims related to communication to those relating to culture, society and literature, the aims and intercultural competence will be linked even clearer. In the quotation below all the competence aims related to culture, society and literature for students after finishing VG1 are presented.

The aims are that the pupil shall be able to

1. discuss social and cultural conditions and values from a number of English-speaking countries
2. present and discuss international news topics and current events
3. give an account of the use of English as a universal world language
4. discuss and elaborate on English texts from a selection of different genres, poems, short stories, novels, films and theatre plays from different epochs and parts of the world
5. discuss literature by and about indigenous peoples in the English-speaking world (the Directorate for Education and Training 2010: 7. Numbers added)

The five competence aims above are all related to intercultural competence. For instance, when a learner is discussing social and cultural conditions and values from English speaking countries, he/she has to be acquainted with these aspects. This again relates directly to Byram's five *savoirs*. Through reaching the competence aims, one will develop one's intercultural competence, and, in order to fulfil the aims, intercultural competence is needed. It is difficult to envision a student completing an aim such as competence aim number one above, without the openness to another culture assumed in Byram's definitions of intercultural competence.

Both competence aims 1 and 2 are aims that contribute to several aspects of intercultural competence as discussed in this chapter. Aim 2 is directly linked to *savoir comprendre*, which is defined by Byram (2008: 232) as the "ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own". One could say that it is mostly the first part of Byram's definition that is directly applicable to the competence aim. However, it is difficult to present something from a different culture without either explicitly or implicitly relating it to one's own cultural background. The same point is relevant with regards to the relationship between aim 1 and Byram's concept of the *savoirs*. Both competence aims discussed here also make demands of the learner's *savoir s'engager* (critical cultural awareness/political education). When the competence aims require a discussion of different topics, there is an implicit demand for "an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries" (ibid.: 233). Even more so in the objectives where Byram states, in connection to *savoir s'engager*, that the learner should have the ability to "identify and interpret explicit or implicit values in documents and events in one's own and other cultures" (ibid.). To expand on the point about evaluating perspectives in other cultures, or discussing social and cultural conditions and values as mentioned in the competence aim, one should stress that none of this is possible without a foundation consisting of *savoir être* (attitudes). If a learner does not possess the attitudes "curiosity and openness, readiness to suspend disbelief about other cultures and belief of one's own" (ibid.: 230), attempts of a good discussion about the target culture's values or similar topics would be challenging. For instance, if one starts a discussion with a negative predisposition of the target culture and a positive belief in one's own, the discussion would be marked by stereotyped views or prejudice. Furthermore, one could question to which degree the student fulfilled the requirements of the competence aim.

The comparison between the English subject curriculum and Byram's definitions exemplifies the complexity of intercultural competence. It is not just one specific concept, and

the different goals are interdependent. Achieving a competence aim linked to communication could be important for the achievement of a competence aim linked to culture, society and literature. The examples used here are an attempt to show this. Equally, there is an interdependency relating to intercultural competence and the different components of achieving a competence aim. All the different *savoirs* are interlinked in one way or another. They build upon each other's development, for instance *savoir s'engager* could be dependent on the learner's *savoir comprendre*. All the above contribute in making the academic discussion of intercultural competence a difficult discussion, but also an interesting one, as it shows how a conscious focus on intercultural competence can contribute to the students understanding of the world.

Intercultural competence and Byram's accompanying five *savoirs* are important for language teaching. The world becomes increasingly globalised and any student will encounter people with different cultural backgrounds. Furthermore the interaction with the texts a learner reads in a classroom necessitates openness to something different from his or her own experience. Any text could be read without openness, but the student would not learn as much. Learning would then relate almost exclusively to the words of the text and not the cultural meaning of the words. An effect of this would be that the student would not fully be able to achieve the competence aims in the English subject curriculum.

While the English subject curriculum focuses on intercultural competence, as shown in the discussion above, the focus is not clear. In the competence aims stated in the subject curriculum, the focus is exclusively on target cultures, and the learner's own cultural background is not mentioned. That the subject curriculum does not take into consideration how the student's own culture influences learning is a clear weakness. Therefore, it could be claimed that the competence aims are in fact cultural but not intercultural. However, I strongly believe that the aims must be interpreted as having the intention to promote intercultural competence, especially because of the way the aims of learning English are defined in the introduction to the English subject curriculum. However, outlined as a main subject area in English and language learning, it is stated that "[t]he main focus is on seeing what is involved in learning a new language and seeing relationships between English, one's native language and other languages." (Directorate for Education and Training 2010: 2), which shows that there is an awareness of the interrelationship of the learner's language, other languages (such as Norwegian in the present classroom) and target language. There should have been a similar awareness in the subject curriculum of the interrelationship of cultures, target cultures, the learner's culture(s) and other cultures. However, as both the subject

curriculum and the present thesis point to an importance of including culture in language learning, one might say that there is an implicit awareness of the interrelationship of cultures.

Chapter 3: Research Methodology

3.0 Introduction

The aim of this chapter is to present and discuss the methods used in this research project. When the collected data gives the basis for the entire project, the underlying processes must contribute to giving the data and results a high level of reliability and validity. Through this chapter the choices of methods will be explored and explained. The main influence of the methods chosen for this study is social science, seeing as much of the literature on methodology in social science also includes research in education.

This thesis will employ three different data collection methods, namely a questionnaire, classroom observation and interviews. While a questionnaire is most often associated with quantitative research studies it is possible to combine this method with the other ones, which are more clearly linked to qualitative data. By using a questionnaire one is able to collect information about the respondents and use this as a basis for further research. One way of using the background knowledge gathered would be when choosing which students to interview. Through observing the class the researcher is able to discover whether or not there are any specific patterns of classroom interaction. The interviews will provide in-depth data about some chosen respondents and their views on questions related to culture and intercultural competence. Since the aim of this study is a qualitative study, the whole class will not be interviewed, rather the focus will be on three students chosen from their answers to the questionnaire as well as from the observation, and the teacher. It is important to include the teacher's views and perspectives in the study. The research question discussed in chapter one concerns the focus of the English lessons, with the hypothesis that English lessons are too focused on grammar and spelling.

3.1 Different methods: Qualitative and quantitative research

The main divide in methodology is between qualitative and quantitative research. Grønmo (2004: 420, my translation) defines qualitative data as “data which is normally expressed as text” while quantitative data is defined as “data which is normally expressed through numbers and other terms of measurement”.

Quantitative research focuses primarily on patterns in large comparable data material. By using large samples of the population the goal is to be able to generalise a result valid for the population based on the sample asked in the study (Levy and Lemeshow 1999: 13). In a

quantitative research project the aim is often to test theories, and the details must be planned early and at a very detailed level (Layder 1993: 3). This project includes a very small sample population, it is therefore impossible to use large scale quantitative methods. However, a questionnaire will be used, but this will not make it a quantitative research project since it is used primarily to collect background information about the sample/respondents, and will play a minor role in the discussion chapter. It will be impossible to test theories based on the sample population in the study, and one cannot generalise based on findings in the study. All this excludes the possibility of calling this quantitative research.

While a quantitative research study might focus on testing theory, qualitative methods are most often “[...] research concentrate[d] on *theory construction* (or theory building), [...]” (ibid. original italics). The results from a qualitative study will therefore be based on quotations from transcribed interviews and discussions based on these. Rather than proving a theory, qualitative research will often contribute to expanding on existing theories or develop new ones. Since the research is more in-depth with a smaller sample population the room for generalisation is limited. The present research project is focused on finding out what the situation is in one specific multicultural classroom and saying something about how the current situation could be changed to help a better development of intercultural competence, which could be linked to what Layder refers to as theory construction.

3.1.1 Reliability and validity

Since the previous discussion has shown that the methods used in this project will be primarily qualitative, reliability and validity will only be discussed with relation to qualitative research questions. The reliability of a research project is related to how reliable the data collected is, and how the data was collected. “Reliability receives its importance as a criterion for assessing qualitative research only against the background of a specific theory of the issue under study and about the use of methods.” (Flick 2006: 369). By standardising the methods used to take notes during observation and the conventions for transcribing interviews the reliability will increase (ibid.: 370). Standardising is also a step that will increase the procedural reliability of research projects working with observation. Similarly thorough work with the interview guides will strengthen the reliability of an interview. The level of accuracy of an interview transcription also influences reliability (ibid.).

While reliability concerns how the data is gathered and the researchers influence on the respondents validity relates to whether or not the collected data is suitable to answer the

research question(s). Whether or not the results achieve a satisfying degree of validity is related to if the researcher is able to see the right things. According to Flick:

[...] three errors may occur: to see a relation, a principle, and so on where they are not correct (type 1 error); to reject them where they are indeed correct (type 2 error); and finally to ask the wrong questions (type 3 error)” (Flick 2006: 371)

To ensure validity one has to be conscious of this throughout. While designing the questionnaires, the interview guides and preparing for observation it is vital that the researcher is asking the right questions and looking for the right things, thus avoiding what Flick refers to as type 3 error. How one will avoid type 2 and 3 errors will have to be seen in chapter four, where the results will be discussed. Through a convincing argument for the connections seen in the data, as well as openness concerning the data collection and including the data material in appendices, it will be possible for others to also test the validity of the findings.

3.2 How to carry out a research project

3.2.1 Getting permission and informing the participants

Like all research projects which gather information about individuals, this study had to be carried out within the guidelines given by the government and approved by the Norwegian Social Science Data Services (NSD). The NSD acts as the Privacy Ombudsman for Research. This means that all research that collect data about people have to notify the government through the NSD, and get the project approved. The NSD states that “The ombudsman scheme implies that the requirement for obtaining licenses from the Data Inspectorate for a greater part of research projects are replaced by a notification requirement where NSD is the last instance for reviewing applications for licenses.” (The NSD 2010). All documents concerning the study have been submitted and approved. The participants in this study have all been informed both in writing and orally, furthermore they have all signed an agreement to participate, with the possibility to withdraw at any point without any explanation. The approval of the Privacy Ombudsman is included as appendix 1, and the written information given to the participants as appendix 2.

3.2.2 Designing the questionnaire

Designing a questionnaire is a difficult process as the researcher needs to ensure that the questions are not leading the respondent to choose a particular answer. The alternatives must be appropriate and cover most possible variations. The better structured the questionnaire is, the easier it is to analyse. Bell (2005: 137-138) refers to seven different types of questions in a questionnaire: verbal or open, list, category, ranking, quantity, grid or scales. This study employs the verbal or open, list, category and ranking questions. Initially, the plan was that the questionnaire should mainly consist of closed questions with alternatives (list, category and ranking). However, when designing the questionnaire it was found very challenging to adhere to this principle, simply because it was more interesting how the respondents reflected upon these topics. When the respondents answer in their own words, the limitations enforced by the researcher are not as strict, and therefore the answers might be more interesting to discuss. Furthermore, it should be said that one of the main reasons for including a questionnaire in the study was to collect background information regarding the sample population, so to generalise conclusions from this sample about all multicultural classrooms would be impossible and reckless. The background information gathered was used as a basis for selecting the interviewees. The results of the questionnaire will be presented in chapter 4. The complete questionnaire, in both Norwegian and English, can be seen as appendices 3 and 4.

As the students' English competence varies greatly, a step taken to ensure a higher level of reliability of the answers was to provide the questionnaire in both Norwegian and in English. Thereby the respondents could choose which language they preferred. Several of the respondents chose to have both a Norwegian and an English copy, thus having the opportunity to see the questions in both languages. To limit misunderstandings the researcher was available to answer questions while the respondents answered the questionnaire. It could be claimed that when the researcher then has to translate the Norwegian answers into English he could give the text his own interpretation. As a whole it was considered that this risk was slighter than the risk of misunderstandings from the respondents having to answer in a language they did not understand properly.

3.2.2.1 Choosing the design of the questions: Background questions

Figure 3.1: Questions 1-5 in the questionnaire

1) Which sex? a) Female ____ b) Male ____
2) What is your age? a) 25-30years: ____ b) 31-35years: ____ c) 36-40years: ____ d) 41-45years ____ e) 46-50years: ____ f) Over 50years: ____
3) For how long have you been living in Norway? a) 0-5years: ____ b) 6-10years: ____ c) 11-15years: ____ d) 16-20years: ____ f) More than 20years: ____
4) In which country(ies) do you feel that you have your roots?
5) Why did you choose to begin your education at ‘voksenopplæringa’⁷? (Use a separate sheet of paper if necessary)

The questions in fig. 3.1 are typical background questions and are important since they give the researcher some insight into the circumstances of each respondent. First of all it is beneficial to start the questionnaire with questions that are easy to answer for the respondents, secondly it is essential for the researcher to know such basic information about the informants. Both age and how long they have lived in Norway are factors that could influence the respondents' behaviour in class and answers to the questionnaire and in later interviews. Secondly, by asking the respondent in which country he feels he has his roots, a lot of information may be gained. Some might have lived in Norway a large part of their lives and feel as rooted in Norway as in any other country, while others might have moved around so much that they either have several roots or none at all. Another motive for asking this question is to show how complex the class really is. If one knows how many nationalities there are in this particular class, one also has a better grasp of the situation. Lastly, question 5 could reveal something about the respondents' motivation, which is important both for understanding the classroom communication and how the students participate in class.

⁷ Voksenopplæringa means that this is an adult class. The term was used because this is how the students refer to their course.

3.2.2.2 Designing the questions: English and culture

In order to understand how the respondents see English, some questions about the respondent's attitude towards English as a subject, and the concept of culture, were included in the questionnaire.

Figure 3.2: Questions 6-7 in the questionnaire

6) How would you describe English as a subject? (You may choose several alternatives)			
a) Exciting: ____	b) Engaging: ____	c) Necessary: ____	d) Difficult: ____
e) Difficult to understand: ____	f) Frustrating: ____	g) Challenging: ____	h) Confusing: ____
i) Thought provoking: ____	j) Complicated: ____	k) Fun: ____	l) Useful: ____
m) Motivating: ____	n) Boring: ____	o) Varied: ____	
p) Other words that comes to mind? Fill in: _____			
7) Could you briefly explain why you chose the words you did in question 6?			

From the answers given to question 6, it is possible to say something both about the class as a whole and each student's attitudes towards English. These attitudes could perhaps influence the classroom communication and the way the teacher chooses the content for this particular class. Question 6 and question 7 are closely linked, as the latter is asking for an explanation for the choices made in the former. It is an open question where the respondents get the opportunity to write the answer in their own words. Through the explanations given here, the researcher can clarify how the respondents have understood the terms they have used in the previous question. By asking them to explain their choice, it will probably become clear to the researcher whether or not the question is understood. Such a test is important as far as validity and reliability are concerned, as the respondents' understanding of a question and a term might influence the results. These questions are primarily for the researcher's understanding of the students' views on English, and there will not be a detailed presentation of these results, as they do not contribute much towards answering the research questions.

Figure 3.3: Questions 8-9 in the questionnaire

8) What is the most important thing to motivate you in your wish to learn English?
9) What meaning does the word 'culture' have to you?

Figure 3.3 is formulated in a way that allows the respondents to state freely first what motivates them to learn English, and then to define what meaning the word ‘culture’ has to them. The former question is meant as an aid to gain background knowledge about the class. To understand their attitudes towards and motivation for learning English could tell a great deal about how they see English and what might influence both the teaching and learning of English in this classroom, which perhaps is not obvious just from observation. It would not be possible to get the same overview of the entire class if asking this in an interview setting, since there are only three interviewees. The latter question asking the respondents to define ‘culture’, helps to understand the respondents’ understanding of ‘culture’ when they reply to the next set of questions. This question will also help ensure the validity and reliability of the answers and findings.

Both questions 8 and 9 are open questions. Although it might have been possible to design these questions as closed questions with given alternatives, it was decided that the researcher would have too great an influence on the respondents’ choice. Furthermore, the answers given to these two questions are not interesting to quantify. The primary reason for including them is to understand the respondents better, and it is therefore more appropriate to allow them to give their answers in their own words. In addition, they are closely related to the first research question, as they give insight into what the focus of the students in this classroom is.

Figure 3.4: Questions 10-14 in the questionnaire

<p>10) How often do you think about your own culture and background when you are at school?</p> <p>a) All the time: ___ b) Often: ___ c) Occasionally: ___ d) Rarely: ___ e) Never: ___</p>
<p>11) How often do you think about the relationship between your own background and culture and your teacher’s background?</p> <p>a) All the time: ___ b) Often: ___ c) Occasionally: ___ d) Rarely: ___ e) Never: ___</p>
<p>12) How often do you think about the relationship between your own background and culture and your fellow students’ background?</p> <p>a) All the time: ___ b) Often: ___ c) Occasionally: ___ d) Rarely: ___ e) Never: ___</p>
<p>13) What do you associate with the term ‘culture’ in relation with English teaching?</p>
<p>14) How often do you think about the relationship between your own background and culture and what you learn about culture in English speaking countries?</p> <p>a) All the time: ___ b) Often: ___ c) Occasionally: ___ d) Rarely: ___ e) Never: ___</p>

The four ranking questions are related to how often the students think about different aspects of culture in English teaching. To use a closed question design with ranking alternatives simplifies the questionnaire both for the respondents and the researcher who is going to process the answers. Ranking questions also give the opportunity to compare the answers. The aim is to get an impression of how often and what the students think about culture, seeing as this will help answering the research question discussed in the introduction.

The replies to the first question in fig. 3.4 tell how often he or she thinks about his or her own primary culture and background when at school. The answers to this question might show how aware the students are about their own cultural background when learning about foreign cultures. This is interesting with regards to how they relate to the teacher and the other students. Question 11 builds on the former question by asking how often the student thinks about the relationship between his or her own culture and background and the teacher's background. In order to understand this question it is important to remember that the teacher of this class is not a native Norwegian, he immigrated to Norway from Britain in the 1970s. His background could be, and probably is, an influence in the classroom.

Much the same reasoning as with question 11 is behind question number 12. The question asks how often the respondent thinks about his or her own background and culture as well as their fellow students' background. This is a crucial question for this project, because it shows to what degree the students are aware of their own cultural background in interaction with the other students. If they are conscious of the different cultures which interact, it is easier for the teacher to help develop the students' intercultural competence. Both questions 11 and 12 are also related to the research questions, as the answers would both help say something about the present focus in the classroom, as well as give a certain basis for giving suggestions to how better promote intercultural competence.

English didactics forms the basis of this study, therefore it is necessary also to keep in mind how the respondents encounter English culture in the classroom. Questions 13 and 14 are both trying to collect information from the students regarding their relationship between their own cultural background and the cultures of English-speaking countries as target cultures. First, they are asked to state what they associate with the concept 'culture' in relation to English teaching. This is once more a question asking for a definition, and therefore it is given as an open question, giving the respondents the opportunity to express their own perception of the relationship. The researcher should not narrow the question by giving his own alternatives to the students, as their answers will give a wider perspective to the connection between culture and English teaching than if this had been done. Secondly, they

are asked how often they think about their own cultural background when learning about culture in English-speaking countries. The answers to this will throw light upon a central theme in this research project: are the students aware of their own culture when they learn about target culture(s)? Including this question gives an overview of the entire class, and might provide more in-depth answers from the one-on-one interviews with both teacher and students. This aspect will be discussed in chapter 4 in section 4.1.2.

Figure 3.5: Questions 15-18 in the questionnaire

<p>15) Do you feel that there are specific things that make you think about the relationship between your own culture and others' cultures?</p> <p>a) Yes: ____ b) No: ____ c) I do not know: ____</p>
<p>16) If so, what makes you think about this relationship?</p>
<p>17) Do you consciously use your own culture to compare and work with English culture and language?</p> <p>a) Yes: ____ b) No: ____</p>
<p>18) If you answered yes to the previous question; how do you use your own culture to help while working with English?</p>

Asking the respondents to answer these two questions might provide an insight into what makes the students in this class think of their own and others' cultures. For the research study these are important elements; first, to discover whether or not the respondents are consciously thinking about the relationship between cultures, and, secondly, what precisely triggers their reflection when they are in the classroom. By dividing the question into two separate parts it is possible to consider both how the respondents distinguish between the categories in question 15, which is a closed question, and also how they describe in their own words what makes them think about the relationship between their own and others' cultures.

This study focuses on how the combination of the learner's cultural background, the other students' cultures and the target cultures could work together to help develop intercultural competence, therefore it is necessary to ask the learners to explain how they use their cultures to assist their work with English. To gain the intended information, this question had to be open, and the answer given in the respondent's own words. This approach will give the researcher more data to analyse in the discussion part of the thesis, and thus provide a better basis to answer the research question. The responses to these answers will show how

the how the respondents use their own cultural background while interacting with fellow students, as well as working with English, therefore, they will give an indication to what the results of the hypotheses will be.

Figure 3.6: Question 19 in the questionnaire

19) Do you have any comments related to the questionnaire or anything else you might have thought about while answering the questions?

Fig. 3.6 shows the last question of the questionnaire. The answers could help discover if there are any misunderstandings arising from the questions or choice of words. Furthermore, there might be questions which the researcher should have asked but has not, and here the student is allowed to present his or her thoughts. These aspects could support the reliability and validity of the questionnaire.

The discussions of the process of designing the questionnaire give insight into some of the difficult choices a researcher must make, and how to deal with various challenges. For each question a decision must be made whether or not it should be an open or closed question. A main concern is always how best to ensure the reliability and validity of both questions and results.

3.2.3 Designing the interview guides

According to Kvale's book *InterView*, the interview guide "indicates the topics and their sequence in the interview. The guide can contain just some rough topics to be covered or it can be a detailed sequence of carefully worded questions" (Kvale 1996: 129). The interview guides designed for this study are based on what Kvale calls the "semistructured type of interview" (ibid.), which means that the guides contain outlines of topics and some questions. Since the interview guide is semistructured, the researcher is more free to follow up interesting answers from an interviewee, with questions not already included in the interview guide. Although the interview guides are not specified down to every question, the researcher must reflect upon which strategy he will use to get the best possible answers. In a semistructured interview this cannot be prepared in the interview guide itself, thus the researcher must have thought about how to handle different scenarios during the interview.

The themes included in the interview guides are similar to the ones in the questionnaire, and the guide is divided into three different themes: background, relationships

between different cultural backgrounds in the class, and English teaching. Three interview guides were designed: one in Norwegian for interviewing students, one in English for interviewing students and, finally, one in English for interviewing the teacher. The themes are the same, but the questions might differ somewhat. The questions posed to the teacher had a different angle than the ones posed to the students. Both guides for interviewing students have the same questions, but in different languages. This was done to ensure the reliability of the results by limiting the danger of misunderstandings in the interview setting. When the interviewee gets to choose with which language he or she feels the most comfortable, it is less likely that they misunderstand because of language difficulties. One student chose to do the interview in Norwegian. Again it is a possibility that something could be lost and/or altered when translating the transcript from Norwegian into English, but, by being open and including the original transcript as an appendix, the translation presented here could be compared with the original, thus making it easier to control and reveal any discrepancies in the translation and interpretation of it. The interview guides are included as appendices 6-8 and the transcripts are included as appendices 14-17.

3.2.3.1 Designing the background questions

The background questions serve a dual purpose. First of all they are an easy start to the interview where the respondent is asked to answer simple questions about him or herself. Secondly they allow the interviewer to get to know the interviewee better. It is necessary for the researcher to know some aspects of the respondent's background for the interview, because this could give a better understanding of the interviewee's answers. The questions included in this part of the students' interview guide relate to the respondents' age, how long they have been in Norway and why they have chosen to start studying as adult students. The teacher interview guide is similar, but focuses on how long the teacher has taught English and specifically how long he has taught adult, immigrant students.

3.2.3.2 Designing questions concerning the different cultural backgrounds in the class

This part of the interviews mainly concerns how each interviewee relates to the rest of the group and the teacher, and vice versa when interviewing the teacher. The roles which Norwegian language and culture play in the classroom are also broached, and the same is discussed related to English language and English-speaking cultures. By including these themes in the interview guides, one ensures that the interviewer remembers to ask similar

questions to all respondents, while also giving the interviewer the possibility to follow interesting paths that occur in the interview setting. For the study it is important to discuss with the respondents (both students and teacher) their attitudes towards and awareness of culture and the interaction of many different cultural backgrounds in the classroom.

Furthermore, it is interesting to see how the teacher and students understand the roles of Norwegian culture and the target cultures in the classroom. As the students in this classroom do not share a common language or a common cultural background, Norwegian or the target language could serve as a common ground. This would be especially interesting if, for instance, English could be seen as a lingua franca, which could perhaps give credibility to language being taught and used without a shared cultural influence (Risager 2003, 2006, 2007, also cf. section 2.3). By including the theme in the interview guides for both students and teacher one can get several perspectives on this, which will give a better idea of what role Norwegian and English language and culture(s) play in this multicultural classroom

3.2.3.3 Designing questions regarding English teaching

In the part of the interviews concerning English teaching, the perspectives of the teacher and the students might differ, however the questions are quite similar. While the students are asked how they experience something personally, the teacher might be asked the same question related to how he sees the entire class, and thus give more of a meta-perspective of the class.

The first question given to the students is how they see the relationship between the students and the teacher. By asking the students this, one could gain insight into the classroom dynamics as well as possibly discover if any of the interviewees are biased against the teacher. Furthermore, the interviewer asks the interviewees for their opinions about what they perceive as the main focus of the English teaching. A follow-up question is also prepared asking what, in their opinion, the focus should be. The teacher is asked similar questions, and one is presented with two viewpoints of the topic. In order to determine what role intercultural competence plays in this class, it is necessary to find out how the learners and the teacher wish to focus the teaching and learning. In the teacher interview guide a couple of questions regarding the teacher's views on intercultural competence are included, which again might provide insight into how the content of the teaching is organised. These questions are directly related to the research questions and the hypotheses, as they concern the state of the art in the

classroom. The answers to these questions will be a vital part of the discussion to answer the research questions.

The guide continues by asking the students if they feel that the teacher encourages them to express their different cultural backgrounds, and correspondingly if the teacher feels that he gives them the opportunity to do so. In the guides, a follow-up question is also proposed: is it difficult to relate to all the different cultural impressions? Again, by asking similar questions to both students and teacher, one has the opportunity to discover any diverging perceptions in the classroom, which might be interesting to delve deeper into during the interviews.

As the students in the class are non-Western immigrants to Norway, it was deemed necessary to ask them if they feel that it is possible to distinguish between Norwegian culture and cultures linked to Western English-speaking countries. The reason for including this question was to see if the respondents perhaps felt that for instance British or Norwegian cultures were so similar that they did not feel capable of distinguishing them, thus perhaps seeing it as more of a Western culture rather than specifically British and Norwegian. The interview guide finishes by asking some questions about intercultural competence, and whether or not the interviewees think it could be promoted better, and if so, how could this be done. Again, the answers to this would allow the researcher to gain a perspective on how the respondents think about their own culture when interacting with other students and texts etc. from the target culture(s). Additionally, the questions would be a help in the discussion of the second research question where suggestions to how better promote intercultural competence in a multicultural classroom will be given. The sum of the answers from all these questions discussed here, and the follow-up questions asked, should give an overview of how some students reflect about their own cultural backgrounds in the classroom context. Furthermore, the responses could contribute to a discussion of intercultural competence in this multicultural classroom.

3.2.4 Observation in a classroom – what to observe and what to ignore

By observing the classroom, interesting patterns concerning the interaction between teacher and students or amongst students may be discovered. However, it is impossible to observe everything that happens in a classroom and make sufficient observation notes thereof. The keyword is preparation. The researcher must be absolutely certain about what he is going to observe, and what he has to ignore. Bell (2005: 185) refers to “unstructured observation” as a

possibility, but in order to do an unstructured observation study properly, it is necessary to spend sufficient time on gathering data. In other words, unstructured observation is a time-consuming and challenging approach, because, as Bell continues, “[u]nstructured observation can be useful to generate hypotheses but it is not easy to manage” (ibid.: 186). For a thesis of this size, with three different methods being used, unstructured observation does not seem to be an option, and, consequently the focus will be on structured observation.

The structured approach may involve a range of different ways of carrying out the observation. One problem is that a “structured approach can also be criticized as being subjective and biased. You have decided on the focus rather than allowing the focus to emerge” (ibid.: 188). A lot of observation research is focused on observing behaviour, but for this thesis, behaviour is not a primary concern. Keeping the hypotheses in mind, the focus will be on the content of the questions asked by teacher and students: are they focused on culture or on skills such as grammar and spelling? As suggested by Bell, the observation was organised by using a chart, but he continues, “[i]nvariably, you will find that you have to adapt or devise a completely new approach, and all new systems need careful piloting and refining in the light of experience” (ibid.). The chart used in this study is developed to suit this specific research project. Using the hypothesis as a backdrop, the first chart focused on the questions asked by the teacher and students during lessons, and what type of questions these were. After testing the first draft of the chart during observation, some limitations and weaknesses were discovered. The chart has been through a second version and with some alterations the third and final version, was developed and used in the study.

The first chart was designed with seven categories, four of which were focused on the students’ questions and three on the teacher’s questions to specific students. Three of the categories were the same for both students and teacher, namely questions about grammar, spelling and culture, while a seventh category was included for students’ questions about things not directly related to any of the other categories. The categories were placed horizontally and the participants vertically in the chart. See below for an illustration of the initial version of the chart; the participants have been anonymized.

Figure 3.7: First version of the observation chart

Participants	Stud. quest. about grammar	Student quest. about spelling	Student quest. about culture	Student quest. about other things	Teacher asks quest. to specific student about grammar	Teacher asks quest. to specific student about spelling	Teacher asks quest. to specific student about culture	T O T A L S
Teacher								
Student 1								
Student 2								
Student 3								

When testing this chart during observation, some limitations became evident. While it might pick up questions about written language it was difficult to include questions and comments concerning language in general, and this was something the teacher did regularly. It was equally clear that the teacher did not only ask questions about culture, but he talked a lot about his own background and upbringing as well as telling anecdotes and stories, both historical and more contemporary ones. To enable the researcher to include these observations in the chart, it was expanded with two more categories, giving a total of nine categories. The two new categories were linked to when the teacher talked about language in general and when he talked about culture.

While the second version worked much better during observation there was still a need to adapt the chart. When designing the final version of the chart a few categories were combined to make room for new ones. It seemed unnecessary to give so much room to questions about grammar and spelling, as both of these are concerned with written language, and not part of the focus of this thesis. To substitute the categories related to written language from the second version of the chart, the following two categories were designed:

- Student asks question about or talks about grammar/spelling/written language
- Teacher asks question to specific student about or talks about grammar/spelling/language in general

In addition to observing only questions, these categories allow for making notes of what the students and teacher talk about and comment upon during each lesson, thus giving the observation a wider focus and more data for the research.

After trying the second version of the chart while observing a session where the students were reading a text out loud, it became evident that it was necessary to include a category about oral language and pronunciation. When reading out loud, several questions

arose about pronunciation and the teacher had to give some input to the students. Consequently, in lessons with a lot of focus on texts and reading, the second version of the observation chart was insufficient. These questions were therefore included:

- Student asks question about or talks about oral language and pronunciation
- Teacher asks question to specific student about or talks about oral language and pronunciation

The categories concerning culture remain unchanged from the second to the third version of the chart. However, from observation experience, it was discovered that much of the interaction and talking on the teacher’s part were focused upon the task at hand. A separate category including this was therefore incorporated into the chart. Within this category general chatting by the teacher was also included, thus giving an equivalent of the previous category about students asking or talking about less relevant topics.

Figure 3.8: Illustration of the third and final version of observation chart

Participants	Student asks question about or talks about grammar/spelling/written language	Student asks question about or talks about oral language and pronunciation	Student asks question about or talks about culture	Student asks question about other things/talks	Teacher asks question to specific student about or talks about grammar/spelling/language in general	Teacher asks question to specific student or talks about oral language and pronunciation	Teacher asks question to specific student about culture	Teacher talks about the task at hand (or general chatting)	Teacher talks about culture	TOTAL
Teacher										
Student 1										
Student 2										
Student 3										
Total										

By using nine categories for the oral classroom interaction, the data should give a clear indication as to what the foci of teaching and learning are. In section 4.2 in chapter 4 the actual results will be discussed. Furthermore, the results from observation will have a huge impact on the testing of the second hypothesis; that neither teacher nor students bring up questions concerning culture.

3.2.4 Ethics in research

In this chapter the methods used and the choices made have been presented and discussed. For each choice the researcher has to be conscious of the related ethical questions. Ethics is

important in the research study presented here, because it involves individuals who are immigrants to Norway, and their backgrounds might be discussed. The questions asked by a researcher must be considered carefully in order to ensure that they are not offensive, but at the same time making sure that participants give the information you need. This is a difficult balance to maintain.

Furthermore, it is essential when transcribing interviews to be dutiful and entirely certain of writing what the respondent has actually said, and, if unsure, this uncertainty should be marked or commented upon. It is equally important to ensure that the respondent's meaning is not lost in translation when translating written or spoken Norwegian into English. The conventions used when transcribing are included as appendix 13.

In any research project, and especially in classroom research, one might learn things about the people involved in the study, which are not meant to be referred to any further. A researcher must be aware of this and think carefully about all the information given about any of the respondents. This is also the case when in an interview a third person who can be identified, is mentioned. One of the requirements from the NSD was that any identifiable information should be deleted and not used in the study.

Throughout the process of data collection and processing, one has endeavoured to maintain a high ethical level of the study. Therefore, all data used in the research are included as appendices, ensuring a high degree of openness, which allows for the results to be tested by others. Much time has also been used to provide full transcripts of interviews, in order to give the opportunity to see the excerpts and examples used in the study in their original contexts. In addition, all sensitive information has been anonymised, thus ensuring that the informants cannot be identified.

Chapter 4: Results and discussion

4.0 Introduction

In the previous chapters, the focus of the thesis, the theoretical background and the methodology have been discussed. In this chapter, the results from the data collection will be presented and discussed with the research questions in mind. The chapter will be structured similar to the study itself, following the same path that has been used while collecting data. This means that the chapter will first start with a presentation of the results from the questionnaire. Secondly the observation will be described and thirdly the results of the interviews will be presented. Some discussion will be included while presenting the results, in addition there will be a subchapter specifically dedicated to a discussion of the data. The discussion section will endeavour to link the theory discussed in chapter 2 to the results seen in the data collected throughout the research project. Moreover, the possible implications of the results on how teaching in this multicultural classroom could be carried out in order to help develop intercultural competence will be discussed. The main aim is to display what effects the results presented in this chapter will have when trying to answer the research questions and the hypotheses.

4.1 Results from the questionnaire

As discussed in chapter 3 (cf. 3.2.2), the questionnaire was designed with a dual focus on background questions and questions related to English and culture. The results of the questionnaire will therefore be presented and discussed in a similar manner here in chapter 4. A presentation of the answers to the closed questions in the questionnaire will be given first, followed by a section with the open questions. However, as a few of the open questions are directly linked to a closed question, the results of these will be included in the first subchapter. Previously, in fig. 1.1 in the introduction, an excerpt of the results was presented, showing the variety of countries that the students come from, which is still important as the diversity of the classroom is important for the discussions of the research questions.

4.1.1 Results from the closed background questions

It is important to present the results from those background questions which show how diverse the class is, both with regards to cultural background, age and motivation for

studying. In the pilot study, carried out in the spring of 2010, most of the students were older than 25 years of age, while many of the students included in the present study are younger. The age group 20-24 years old was not included in the questionnaire, because it was believed that all students had to be 25 years old or more to study in an adult class, however, this was a shortcoming in the questionnaire. Five students are aged between 20-24 years old, four students are in the 25-30 year-old group, and the last five students are between 30 and 50. The missing alternative had to be amended while the students answered the questionnaire, therefore they were told to just write their age next to the question if the alternatives did not fit. The answers to question 2 in the questionnaire, clearly illustrates the age difference within the student group. The oldest student is about twice as old as the youngest. When students are as heterogeneous as this, both concerning age difference and the countries they come from, the teacher has the challenge of taking advantage of their life experience when teaching.

Most of the students have not lived in Norway for very long. In fact, the answers to the questionnaire show that eleven out of fourteen respondents have been in Norway for ten years or less. It seems reasonable to expect that this fact will influence the classroom to some extent. Furthermore, the students' attitudes towards and awareness of various cultural aspects will probably vary with their own experience, for instance when it comes to distinguishing between different Western cultures like Norwegian and British. A student who has lived in Norway for more than twenty years is presumably more likely to see distinct differences between these cultures than a non-Western immigrant who has lived in Norway for less than half as long, perhaps even just a couple of months prior to start studying, which is the case with one student.

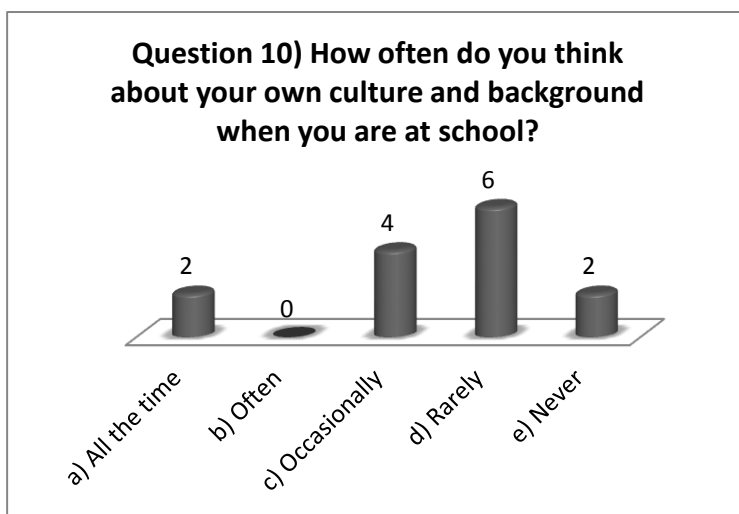
The results described here, together with the presentation of the national origins of the students in in fig. 1.1 (cf. 1.2), show the variety in this classroom. There are students from almost all over the world, ranging from being in their early twenties to fifty years old, and presumably with different religious beliefs as well. As adult classes like this differ from year to year, every class is unique, which means that the results shown in this study is only suited to say something about this specific class. However, some ideas presented in this chapter will hopefully be possible to try in similar classrooms, as adult classes of immigrants will share some general traits. First, the students will be adults, and thus have more life experience which they could share in the classroom. Secondly, although there will be students from different countries from year to year, the fact that they are immigrants with possible different cultural backgrounds remain, therefore there will always be a cultural capital to take advantage of in a multicultural classroom.

4.1.2 Results from the questionnaire: closed questions concerning English and Culture

In this section the results from the closed questions in the questionnaire related to English as a subject and culture will be presented first. Secondly these results will be discussed alongside the results from the observation chart and the interviews.

The following figures show an overview of the students' awareness concerning the concept of culture (for a discussion about the question designs cf. 3.2.2.2). Through the data presented in the figures, it will become clearer to what extent the students are really aware of their own culture encountering other cultures, including cultures related to English-speaking countries. The replies to question ten presented in fig. 4.1 clearly show that most of the students do not often think about their own cultural background while they are at school. This is somewhat surprising since the student group is as heterogeneous as it is, and, with so many different cultural backgrounds in one classroom, one would expect that this would contribute to a heightened awareness of one's own cultural background.

Figure 4.1: Answers to question 10 in the questionnaire

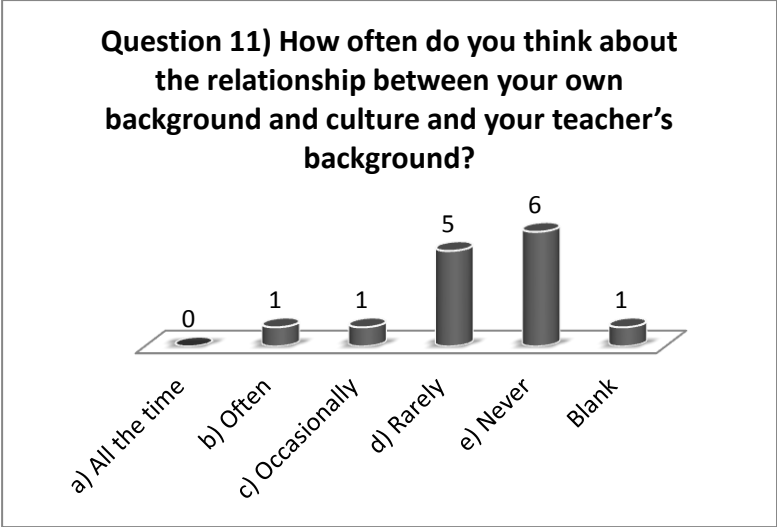


Of a total of 14 respondents only two replied that they think about his or her own culture all the time, and no one said that they think often about culture. This allows for both a further development of the students' awareness and an interesting point to discuss in the thesis. It is also necessary to see these results in comparison with the other replies, and when all of these are seen together it will be possible to say something more about the class as a whole.

Most of the students were seemingly not conscious of their cultural backgrounds, but their awareness of the teacher's background is even less. Few students seem to think about the

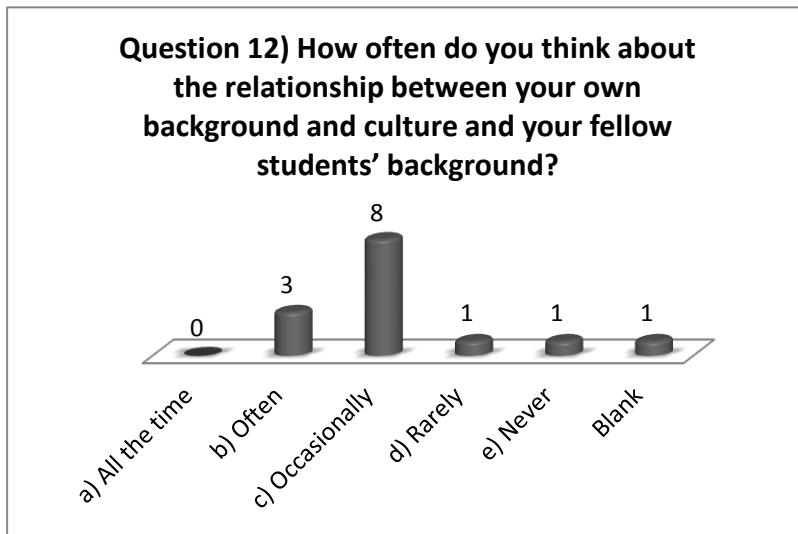
fact that the teacher is British and that he therefore is a person with yet another cultural background. Based on fig. 4.2 it seems as if this project might have put too much emphasis on the fact that the teacher is not Norwegian, however, there will be a further discussion of this when the results of the interviews are discussed (cf. 4.3.2). One possibility could be that the learners do not see his cultural background as being significant since he has lived in Norway for close to forty years and in addition, his background is tied to one of the English-speaking countries they are studying.

Figure 4.2: Answers to question 11 in the questionnaire



Interestingly the respondents seem more aware of their fellow students' cultural background than their own. While it was clear in the data presented in fig. 4.1 that few of the learners thought about their own background while they were at school, fig. 4.3 shows that more of them think about the relationship between themselves and fellow students. In isolation this is perhaps not very surprising considering how heterogeneous the class is (cf. 1.2), but when the two figures are seen in relation to each other it is interesting.

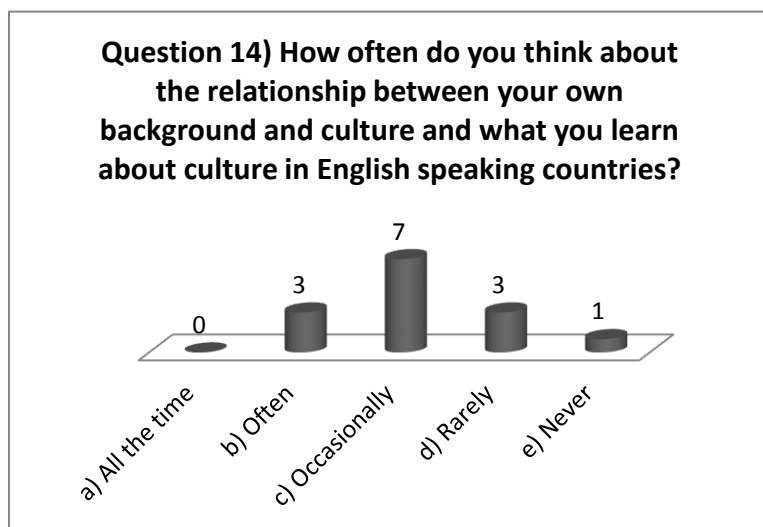
Figure 4.3: Answers to question 12 in the questionnaire



While the thought when designing the question was to discover how the students saw the relationship between themselves and their classmates, the respondents might have understood the question differently. Perhaps they answered this question only thinking about their classmates and not themselves. If this was the case, it will influence the interpretation of the results, as it seems impossible to think more often about the relationship between your cultural background and someone else's, than of your own cultural background (fig. 4.1). Although, these questions affect the reliability of the data in fig. 4.3, they do not undermine the use of at least some aspects of the information gathered, seeing as it is clear from the data that the students think more often about the cultural backgrounds of their fellow students than of their own. This allows for a discussion of their cultural awareness in the classroom context and to some extent in general.

The results presented in fig. 4.4 are similar to the ones in fig. 4.3 discussed above, since the results express that the respondents more often think about the relationship between their own background and culture when they learn about culture in English-speaking countries than they do generally at school.

Figure 4.4: Answers to question 14 in the questionnaire



Columns b) and c) together represent more than two thirds of the class, which might indicate that the students are, to a certain extent, aware of cultural differences when they are working with cultures in English-speaking countries. This awareness is important to maintain and develop, and perhaps this could have been promoted more consciously when planning each lesson. Since the class seems to be more aware of cultures they encounter in class when learning English, there is a potential to stimulate them towards being more conscious of the relationship between their own and other cultures, in other words to develop intercultural awareness.

The same trends as in previous figures are present in the responses to question 15, “do you feel that there are specific things that make you think about the relationship between your own culture and others’ culture?” Ten of the respondents answer yes to this, while two say no and another two reply that they do not know. Thus, well over two thirds of the class express that there are specific things that make them think about the relationship between their own cultures and the culture of others.

Above, the students’ answers to question 15 were mentioned, and, the following section will illustrate and discuss the respondents’ replies to question 16, a follow-up question asking the learners to describe what makes them think about the relationship between their own culture and others’ culture. This is important since ten respondents answered that there are specific things that make them think about this relationship. Respondent 2’s answer shows that, through a focus on culture, differences could be bridged, allowing for a better understanding of each other. To maintain the students’ original voices, the quotations from their responses have been copied without correcting any mistakes in spelling or grammar

throughout the chapter, however, when students have answered in Norwegian, my translation is in Standard English. All of the examples are numbered in squared brackets.

[1] I think all cultures are the same root, and we can learn different thing from each other and we can chose and learn the good things in other cultures and we should respect other cultures and accept the differents.

Respondent 2, female, 25-30 years old

Her attitudes can be related to Byram's (2008: 231) *savoir être* (cf. 4.2.6), which is defined as "curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.". Similar outlooks on culture are found in other students' answers:

[2] 1. Mentality 2. Upbringing 3. Family 4. Religion 5. Relationship between people 6. Respect

Respondent 3, female 36-40 years old

These answers allow for the conclusion that there is a good foundation in this class for further focus on cultural awareness and the fostering of intercultural competence. While this is the case with most students, a few respondents show a lack of the openness referred to by Byram, which could represents a real challenge for both the class and teacher:

[3] I met many Muslims in Norway. I'm completely shocked by these people. (My translation from the original answer in Norwegian)

Respondent 9, female, 36-40 years old

Respondent 9 exhibits prejudice towards Muslims in her answers. Her prejudice is presumably founded on stereotyped views and perhaps personal experience. Her views are explicit in this answer, but similar prejudice, either implicit or explicit, has not been observed from this student in the classroom, however, this is not saying that it does not occur.

Respondent 9's views relate to what Byram calls *savoir être*, or attitudes (cf. 2.6), however, it is an explicit lack of the openness and curiosity that he says is needed in order to develop intercultural competence (Byram 1997, 2008). Byram states that:

We are concerned here only with attitudes towards people who are perceived as different in respect to cultural meanings, beliefs and behaviours they exhibit, which are implicit in their interaction with interlocutors from their own social group or others. Such attitudes are frequently characterised as prejudice or stereotype (Allport, 1979), and are often but not always negative, creating unsuccessful interaction. (Byram 1997: 34).

The attitude respondent 9 shows in her answer is therefore likely to result in unsuccessful interaction, especially when she is a student in a multicultural classroom where all the individuals have distinctly different cultural backgrounds. If such attitudes are not discovered by the teacher, and then dealt with, the opportunities of developing the students' intercultural competence are lessened. A focus on stereotypes is very important in this classroom as in any other classroom, because as Kramsch (1998: 67) states "[w]hat we perceive about a person's culture and language is what we have been conditioned by our own culture to see, and the stereotypical models already built around our own". With a focus on stereotypes in the classroom, the students would become aware of the conditions of their perception, as pointed out by Kramsch, and they would hopefully become more open to and curious about other cultures.

Respondent 4 is specific in her answer, giving examples of what makes her think about the relationship between her cultural background and that of her classmates and teacher. Her answer is probably one that could be true for several of her classmates, but this student is one of the more proficient in English, and she might therefore be more capable of expressing her thoughts:

[4] Because of specific things like: - language - way you are grown up - family you are grown up - society plays a part in your values, your family values - other families around from different culture play a role. And all in all & on whole how relationship between my culture and others culture play in making ones personity. I feel there is different culture from family to family.

Respondent 4, female, 41-45 years old

Language and your upbringing, in addition to the society and what surrounds you, are without doubt aspects that influence your way of being. Respondent 4 sums this question up nicely by

showing how many aspects influence your reflection about culture and relationships between people.

Interestingly the students do not seem to transfer their awareness of cultures in the classroom to using this consciously as a comparative tool when they work with English language and English-speaking cultures. The answers to question 17 show that only four respondents use their own culture consciously to compare when working with English culture and language, the remaining 10 respondents replied in the negative to this question. The quantitative results presented in this section of the chapter clearly indicate that there are reasons for moving on to an analysis of whether or not there is room for improvement regarding how one focuses on culture in this class. The gap between the answers to question 15 and question 17 should preferably not be as great as it is. Furthermore, the preliminary findings show that the respondents are more aware of their fellow students' cultures than they are of their own, and a few of their answers to the follow-up question will be included below. Interestingly enough, respondent 1 sees the English language almost as a gateway to promoting understanding of his own cultural background:

[5] I am trying to get words in m[y] language as the same in English and I am trying to introduce my culture by using English as a main language because if I do that many people can understand my culture. That is why I prefer English

Respondent 1, male, 20-24 years old

The respondent above has shown a positive attitude towards English throughout the questionnaire. One interesting feature is that he sees it in a communicative light, and his description of English is in many ways similar to a *lingua franca*, which has been discussed earlier (cf. 2.3). However, while Risager (2006: 171) claims that on a macro-level language and culture would not be related, what the respondent describes is not a language without cultural traits, rather he wishes to add his own cultural background to it, which in itself must be said to exhibit intercultural competence.

Respondent 3's answer below is not very specific, and it is therefore difficult to discuss it extensively without over-interpreting it:

[6] 1. History, 2. My own knowledge (My translation of the original answer in Norwegian)

Respondent 3, female, 36-40 years old

One can assume that the respondent is referring to her own historical knowledge and her life experience, which are a part of her when she learns English in this classroom. To say something about how she does this, however, is almost impossible without guessing.

Respondent 7, similarly to respondent 9 above, seems to answer a slightly different question than the one being asked. Once more this gives us problems regarding reliability; has the respondent understood the question?

[7] 1. I arrive on time, because I've been taught to do so. 2. I listen during lessons and do my homework in order to be prepared for the next class. All the unspoken rules concerning how we should be and what we should do. Our rules about being polite and have common courtesy. So, yes, even though it might not be conscious all the time our way of being lies within us with what we have learnt about our culture. (My translation of the original answer in Norwegian)

Respondent 7, female, 46-50 years old

However, regardless of whether or not the question has been fully understood, her answer points towards possible tensions in the class. It appears that tardiness and being unprepared are common problems in the class, which the respondent, who is an ethnic Norwegian, reacts to. This topic will be returned to in section 4.3.2.1.

The problems pointed out above influence both our understanding of the answers to question 17, and the trustworthiness of the responses to the questionnaire. The importance of a constant consideration of reliability must once more, be emphasised. In addition, if one concludes that respondents 7 and 9 have perhaps misunderstood the questions, then the number of students who consciously use their cultural backgrounds as a comparative tool while studying English is halved from four to two, thus giving an even greater potential for improvement. This also shows the importance of not solely relying on closed questions, because, as discussed in chapter 3, the possibility of discovering misunderstandings are far greater when the respondents write their answer in their own words.

4.1.3 Results from the questionnaire: open questions concerning English and culture

Through the students' own words, the answers to the questionnaire allow for an insight into how the students understand and use the concept of culture in the classroom. A total of 14 questionnaires were filled in, and contain a lot of interesting information, however it is not possible to present every answer in the same way as was possible with the closed questions in section 4.1.2 above. Instead it is necessary to choose examples which show both the range and common characteristics of the answers. The full transcripts of the individual questionnaires can be seen appendix in 9.

4.1.3.1 Motivation to begin studies in an adult class and to learn English

The students' motivation for their studies is important for the teacher when he plans his teaching, and it is equally important for this study. Their motivation is a major influence on their attitudes and how these become apparent in the classroom. To illustrate their views, a small selection of answers to question 5 "Why did you choose to begin your education at 'voksenopplæringa'?" is included and discussed below.

[8] I choosed to begin my education at 'Voksenopplæringa' because i want to complet my education i Bergen and i should join the university but as the situasion in Eritrea i can not get my high school document that is way i am doing my high school education ones again.

Respondent 1, male, 20-24 years old

The male who wrote the first reply is also one of the interviewees. The reason he gives for starting his education in an adult class is unique in the sense that he refers to the political situation in Eritrea as a reason for beginning his studies. While several students have finished upper secondary school previously, he is the only one who has to repeat English because he cannot obtain a diploma from his school, however, it might also be that his qualifications would not be sufficient in Norway. The main reason for including this answer is to show how diverse the students' backgrounds are.

While many of the students have studied earlier, like the one referred to above, some students have come to Norway without ever having attended upper secondary school. This is the case for the 25-30 year old woman below, who wants to continue studies at university level after completing the requirements for university.

[9] I think education is important to me. And at voksenopplæringa I have learned different subjects. I want to continue my futher studies at the university. I know that there are some subjects that I have to fulfill. I didn't take high school before. On the other hand I know that Norwegian is very importat in Norway. At the same time English is an international language. To study at the university in Norway, English and Norwegian are very important. That why I chose to begin my education at 'voksenopplæringa'.

Respondent 10, female, 25-30 years old

This student demonstrates that education is important to her, and that she has plans for further studies. Furthermore it is interesting how the student displays an awareness of the importance of language learning. That this is an awareness shared by many of her fellow students will be shown more explicitly later in this section. Her ambition to study either at a university or at a university college is shared by many of her classmates. The wish to continue their studies at higher levels is essential for the teacher to understand, because with an understanding of this, their motivation could be used in the classroom. However, one challenge encountered here is the possible gap between the learners' ambitions and their actual academic options; for some of these students their aspirations are too high to accomplish after one year of English.

Similar to the explanations provided by the respondents as to why they have started studying in an adult class, their motivation for learning English varies. While some are focused on the possibilities that learning English provides others clearly state that they only study English because it is a requirement. In question 8 in the questionnaire, the students were asked to describe their motivation for learning English, and some actually give reasons that must be classified as cultural inspiration; both respondents 1 and 6 point to the importance of popular culture as a motivation. Many of the respondents emphasise the communicative aspects of English, and some even link it to popular culture. Whether or not this woman is conscious of the cultural traits of learning English, she is aware of it as a communicative tool:

[10] To comunicate with others and to understand movies!

Respondent 6, female, 20-24 years old

This student exhibits an interest in popular culture which is one of the more explicit expressions of cultural awareness as a motivation for studying English. Furthermore, the way several students present their motivation as linked to popular culture, points back to the definition of aesthetic culture given by Risager, and supports her view that this is the way culture is mostly used today (cf. 2.2). Therefore, a statement like this clearly underpins the importance of a cultural focus when teaching English. It does seem as if linking some teaching to popular culture could be a way to introduce these students to culture and develop their cultural awareness. This would contribute both to their intercultural competence and their fulfilment of competence aims in the Knowledge Promotion. Likewise, the views expressed by this woman show that the respondent is conscious of the role English plays as an international language:

[11] I wish to learn English because I like it and I want to learn it because I need it to be a international woman. Antother reason is my work and education in Norway I want to go to university and get a job

Respondent 2, female, 25-30 years old

The expectations presented by these learners of what they wish to learn are great, and can be difficult for the teacher to fulfil, however, it is essential that he tries to take advantage of their motivation. A constant challenge in most classrooms is to balance some students' interests with other students' disinterest. Such a lack of interest can be seen in the following answer:

[12] It is fun to be here. But actually I dont need so much. It could have been more motivating for me to do my norwegian better.

Respondent 4, female, 41-45 years old

In addition to this answer, the student states in her questionnaire that she is present because she has to be, but that she does not feel a need to study English (see appendix 9). While she expresses in the above quotation that she thinks it is fun to be in the classroom, an attitude like this still needs to be handled by the teacher. To give all students what they want is not easy, and perhaps especially so in a class with as diverging motivation as this class exhibits.

4.1.3.2 Understanding of and reflection on the concept of culture

In the same way that the learners' motivation varies, their understanding of the concept of culture and their level of reflection differ. Question 9 in the questionnaire asks the students to write what meaning the word 'culture' has to them. While some have a clear opinion about what culture means, others are seemingly not aware of culture in their everyday lives:

[13] I am not very Interesting in culture. I don't use to think about it.

Respondent 6, female, 20-24 years old

The woman who has given this response clearly shows that she is not at all aware of the impact culture has on her life. The contrast is stark to the next reply where the woman places culture at the root of each individual.

[14] It's root, and it's a thing that creatine somebody. It's very important in our life and culture is our behaviar reason and normally we like it and act it.

Respondent 2, female, 25-30 years old

It is tempting to say that out of these two respondents it is the latter who will gain most from increased focus on the development of intercultural competence in the classroom, but my claim would be that both women would benefit from a greater focus on this, simply by nurturing the existing interest stated by one and trying to spark an interest in the other. One way of doing this could be to rely on the experiences that already exist in the class, through exposure to their fellow students' cultures and stories. By giving students the opportunity to share their own culture, they would get a higher degree of awareness of both their own culture and their classmates' cultural background. One way could be to allow the following respondent to tell the class something more about herself and her life:

[15] Culture means a lot to me because I have grown up in two diff. cultures. So I am used to my culture but I had to learn norwegian culture to fit myself in Norway.

Respondent 4, female, 41-45 years old

This woman is originally from India and has lived in Norway for more than 20 years. She is therefore a real resource when it comes to understanding Norwegian culture from the perspective of a person who has come from the 'outside' and has learnt Norwegian culture to

“fit in”, as she herself puts it. Furthermore, as a person who has emigrated from India, she could also provide first-hand knowledge of what life is like in the largest country in the world with English as an official language. This supports the view of these students’ backgrounds as resources for English teaching.

A seemingly common view on culture is that it is linked with language. One possibility is that the respondents’ thoughts have been led in this direction by the fact that the focus of the questionnaire is culture and English teaching. However, this view corresponds with Kramsch (1998: 8) when she states that “[l]anguage is not a culture-free code, distinct from the way people think and behave, but, rather it plays a major role in the perpetuation of culture, especially in its printed form”. In the answer quoted below, culture is interestingly associated with knowledge:

[16] Culture is the different knowledge that is associated with life. The use of language and language knowledge. (My translation of the original answer in Norwegian)

Respondent 3, female, 36-40 years old

The informant’s views might also be linked to Byram’s use of *savoirs*, or knowledge, but, taking the second part of the answer into consideration, it makes one think of what he refers to as *savoir apprendre/faire* or skills (2008: 230). Most students give a brief answer to the question, and they might link culture to language as above, however, others give fuller responses and include their reply in a discussion, where they give reasons for and explain their answer.

While the students were asked to give their definitions of the word ‘culture’ in the question discussed above, they were also asked in question 13 to give a more specific account of what they associate with the term culture in relation to English teaching. Many students use their own culture as a starting point for their understanding of culture, and the fact that this is a multicultural class also influences some of the respondents.

[17] As a multicultural class it can be difficult because as we are from different culture we can have different way of view and even the acceptence of the language because some people they take it English as a chirstin language but its the misunderstanding.

Respondent 1, male, 20-24 years old

In many of his answers this student shows that he believes English to be a world language which is important to be able to speak today. In this answer he displays an understanding of the cultural heritage of English language, but he also tries to downplay any religious aspects of the language, which is something that he perceives as a source of conflict in a multicultural and multi-religious classroom. Instead he emphasises the international importance of English. What is vital then is to keep in mind the students' cultural background while teaching, seeing as the students are aware of what impact culture has on them. A discussion of English language and the students' connotations related to it, would be an excellent way to promote intercultural competence in the classroom. The students could be given the opportunity to voice their views on English, which might for instance result in a discussion on how English originates from a Christian country, and how this influences the language. If respondent 1 is right, and students have different opinions of this, then such a discussion would contribute to the students getting a greater understanding of both English language and the views of their classmates, thus also developing their intercultural competence.

Respondent 13 below clearly expresses that culture is an integral part of him, and this strengthens the argument for more focus on the development of intercultural competence in any classroom, but in particular in multicultural classrooms.

[18] When it come to English teaching I'm so much associated with culture. Because culture is about been [being] me and engaging in other cultures. (My interpretation in square brackets)

Respondent 13, male, 25-30 years old

The expressed interest in engaging with other cultures allows for a focus of teaching that really could help further intercultural competence. As mentioned previously, a focus of this study is the possibilities one has in a multicultural class like this one, with a multitude of cultural experiences amongst the students. Respondent 7 expresses this very well when she states that:

[19] I feel that it is a great enrichment that I'm allowed to be in this class where all students are immigrants to Norway. I'm proud and impressed, and I learn a lot by taking part in conversation with my fellow students. Every lesson and every day that I get to spend with my classmates and my great teacher is a joy. (My translation of original answer in Norwegian)

Respondent 7, female, 46-50 years old

What is special about this student is that she is an ethnic Norwegian female who is studying in this class because she simply was not able to keep up with one of the Norwegian adult classes as her English was not good enough. She is one of the interviewees which will be presented later in this chapter. Her words point towards the value of focusing on the meeting between cultures in a class like this.

4.1.4 The importance of the results from the questionnaire

The results from the questionnaire which have been presented, and to some extent discussed here, have given some new insights into the class. The closed questions pointed towards a certain awareness of culture, but perhaps a greater consciousness of the cultural backgrounds of fellow students than of the teacher's and their own backgrounds. Furthermore the answers regarding the students' motivation gave an insight into why they are students in an adult class for immigrants, where many listed ambitions of further studies as a main reason. These results are important for the researcher, because they are major influences on how the students act and react in the classroom and answer questions from the teacher or fellow students. The students' answers about culture gave insight into various aspects of their understanding of culture, and many of the students expressed attitudes that, according to Byram, are central for developing intercultural competence (cf. 2.6). For instance, several of the respondents gave answers that showed an openness and positive attitude to learning more about other cultures. However, the responses to the questionnaire also showed that students in a multicultural class are not necessarily less prone to be prejudiced and have stereotyped views of other students and especially other religions.

The questionnaire was intended to gather background information about the class and classroom interaction, however, when this much space has been given to a presentation of the results, it is a conscious decision in order to give insight into the class and how they think. Furthermore, the preliminary results from the questionnaire already show some early indications regarding the research questions and hypotheses. The students gave an initial perspective of the focus of English teaching in this multicultural classroom, and an indication of what to delve deeper into in the interviews.

4.2 Results from the observation of the class

As discussed in chapter 3 the observation in the classroom was structured by using a chart developed specifically for this purpose (cf. 3.2.4). The class was initially observed a few times as a pilot test of the methods of observation, as mentioned earlier. The observation, which is presented here as results, took place on seven different occasions during January and February of 2011, and a total of 17 school hours were observed. The students had 5 hours of English a week and this was divided into two days, first a day of 2 hours and then 3 hours the following day. To the best of my knowledge the teacher did not make any changes to his plans to accommodate the observation, which aimed at observing typical lessons for the class.

With 17 hours of observation distributed over 7 days, it is almost self-explanatory that it will be far too space consuming to explore all seven observation charts, however, these are included as appendix 11. For the purpose of discussion, it should suffice to present the table summarising the observation charts. The charts show each individual student, and how he or she interacts with the teacher. All information is anonymised, as instructed by the NSD, and it should be noted that student 1 does not necessarily correspond with respondent 1. The numbers that are noted down in the top row, where it says ‘teacher’, means that the teacher has said something which was intended for the entire class. This explains the large numbers in categories 5-9, and, since categories 1-4 are concerned with questions asked by the students, there are no numbers noted on the line where it says teacher, because these incidents are marked next to the person who asked a question or made a comment.

In order to format table 4.1 in a way which makes it possible to use it as an illustration, there was no room to put the titles of each category as a heading in the table. The categories will therefore be included in a list below. These are the final categories used after two pilot studies where the observation chart was found in need of revision:

- Category 1: Student asks question about or talks about grammar/ spelling/ written language
- Category 2: Student asks question about or talks about oral language and pronunciation
- Category 3: Student asks question about or talks about culture
- Category 4: Student asks question about other things/ talks
- Category 5: Teacher asks question to specific student about or talks about grammar/spelling/language in general
- Category 6: Teacher asks question to specific student or talks about oral language and pronunciation
- Category 7: Teacher asks question to specific student about culture
- Category 8: Teacher talks about the task at hand (or general chatting)
- Category 9: Teacher talks about culture

As mentioned previously, these categories are designed to cover the various types of questions asked and comments made in the classroom, thus giving us an overview of what the focus on a typical day in a multicultural classroom is. It should be noted that the period for observation was not chosen for any particular reason related to what was being taught, in fact on the contrary. The wish was to observe typical lessons in the classroom, and therefore the teacher was asked a fairly short time in advance if observation for a specific period of time was possible.

Table 4.1 below shows an overview of all the recordings during the observation of the class. The totals in the far right column show the sum of recordings of each individual being observed, and the number illustrates how many times the individual spoke and was directly spoken to by the teacher during these weeks. The totals in the bottom row show the sum for each separate category, with 1-4 being student-initiated and 5-9 teacher-initiated conversations/remarks/questions. The numbers in bold indicate that they represent the teacher talking either to the entire class (the top row) or to a specific student.

Table 4.1: Summary of the results of the observation charts

Participants	Cat. 1	Cat. 2	Cat. 3	Cat. 4	Cat. 5	Cat. 6	Cat. 7	Cat. 8	Cat. 9	Totals:
Teacher	0	0	0	0	138	4	34	94	58	328
Student 1	0	1	1	0	0	2	1	7	0	12
Student 2	2	2	1	4	3	5	0	7	0	24
Student 3	3	6	0	9	4	6	1	13	1	43
Student 4	5	0	10	24	2	0	1	10	0	52
Student 5	8	1	5	18	2	0	2	11	0	47
Student 6	1	0	0	1	0	0	0	2	0	4
Student 7	0	0	0	2	0	10	0	5	0	17
Student 8	0	0	1	2	0	3	0	1	1	8
Student 9	3	0	0	5	5	1	1	13	0	28
Student 10	0	0	0	8	2	2	0	8	0	20
Student 11	2	0	0	1	1	4	0	3	0	11
Student 12	4	0	0	0	2	2	0	2	1	11
Student 13	2	1	1	1	4	6	0	5	0	20
Student 14	0	0	0	2	0	1	0	3	1	7
Student 15	0	1	1	4	3	13	0	11	0	33
Student 16	1	0	0	1	1	0	0	5	0	8
Totals:	31	12	20	82	167	59	40	200	62	673

The first noticeable fact from the table is that the vast majority of the activity in the classroom is initiated by the teacher. Adding up the totals of categories 1-4 gives a total of 145 utterances by students, which again shows that the teacher is the source of more than 500 recordings of a total of 673. It should also be noted that the teacher addresses the entire class a total of 328 times. This is not surprising in itself, because the teacher has to ensure that every task is understood, and he has to help the students with their problems. Moreover, an important element in explaining this, is that when students were talking with each other, it was not noted down, since the focus of the chart is on teacher/student interaction. However, since one of the research questions is aiming to investigate the focus of English teaching in this classroom, this table clearly gives an indication of that focus.

Less than a fifth of what the teacher says has any cultural content, and many of the 62 times he says something about culture (cat. 9) are stories about himself and various anecdotes. These are important and are enjoyed by the students, and, since he is a native speaker, his stories about his upbringing are relevant for the students' understanding of culture related to English-speaking countries. Most of the stories are told to the class as a whole, and there is rarely teacher-student interaction on cultural topics.

It is worrying that the students exhibit seemingly little interest in cultural aspects. Category 3 in table 4.1, which includes both questions and comments from students about culture, shows only 20 incidents of utterances from the students with such a focus. In addition three quarters of these are by two students, namely number 4 and 5 with 10 and 5 recordings each. These two students are probably the most proficient in English and perhaps they therefore feel more comfortable asking questions and giving comments. However, what is undoubtedly the case is that the students have a very limited focus on cultural aspects while they are learning English. Students 4 and 5 are the two most vocal in the class, which is evident in all categories, but they do not have as high a percentage in any of the other categories.

The results from the classroom observation clearly show that culture is not the teacher's or the students' main focus. Few students are actively taking part in discussing cultural aspects, and, while not being active orally, they seem more focused on language skills. Also, the teacher's focus on skills is more marked than the students, and both factors contribute to prove the first hypothesis which says that cultural aspects are not a priority in the classroom. Thus, so far the hypothesis seems to be plausible.

4.3 Interviews

As stated in chapter 3, there were three student interviews and an interview with the teacher of the class. These four interviews provide the thesis with its in-depth material, and the interviewees' answers will provide a foundation for the discussion. The interviewees were chosen on the basis of both the questionnaires and the observation in the classroom, and when choosing these respondents, the aim was for them to provide good examples of the students in the class. However, when you have a class as heterogeneous as this one it is a challenge to choose three students who could be said to be representative, therefore there is a danger that some interesting aspects have been lost in the selection of these students as informants. While this is regretful, it is also necessary in order to focus the research.

4.3.1 Presentation of the interviewees

In order to understand who the interviewees are, what their backgrounds are and why they were chosen, a short presentation of each informant will be given here. The information given is gathered from their interviews and can be seen in full in appendices 14-17.

Interviewee A is a 50-year old Norwegian female who is a student in an adult class because she wishes to study at the university. She is in this class for immigrants since her English language competence is at a level which made it impossible for her to attend an adult class for Norwegians. The reason that she was asked to be an informant was that her perspective and reflections concerning a multicultural class are interesting and because her viewpoint and background as an ethnic Norwegian make her unique in this classroom. She is trained as a hairstylist and has worked as such for more than 30 years.

The second interviewee is a 27-year old Burmese female, who has lived in Norway close to four years. She arrived in Norway without any education from upper secondary school and she needs her diploma to continue her studies at a university college or a university. It was noticeable during observation that this respondent does not talk very much, but her answers to the questionnaire proved her reflective. She was chosen in order to ensure that not only the most active students in the classroom were given a voice in this study.

Interviewee C is a 23-year old male from Eritrea. He came to Norway less than three years ago, and he has to study because he is not able to obtain his diploma from upper secondary school which he has completed in Eritrea. He wishes to continue his studies at the university or the university college in Bergen to become an engineer. He is an active student who participates in the classroom discussions. He is the student who was mentioned in the introduction asking about the difference between colonisation and occupation.

The three students who were chosen to be interviewed are interesting examples from this class. They should not be seen as representative of the entire class, but as examples, because the students in this class all have different backgrounds. The three interviewees are of different ages, and they come from three different continents, which might give them different approaches and backgrounds for their answers. Interviewee A and C are both active in classroom discussions and participate orally much more than interviewee B who is fairly passive. These three seen together offer a relatively broad spectre of respondents.

The teacher is also interviewed, as he is the main influence in deciding the focus of the lessons, and therefore, it is important to interview him to gain insight into how he makes decisions. He is a 60-year old British male who has lived in Norway for the past forty years. He has worked as a teacher since 1976 and has five years' of experience of teaching adult immigrants.

4.3.2 Results from the interviews

The transcripts of the interviews are a data source which yields a lot of information, and the challenge, therefore, is to limit and make good choices of what to include in a presentation of the results. It is also important to attach the transcripts as appendices, thus preserving a higher degree of transparency and openness in the research by allowing others to see the material collected and see the quotations in context. The results will be given thematically, and the respondents' views will be presented and discussed. When reading excerpts from the transcripts or the transcripts themselves one must be aware of how the different aspects have been marked in the transcripts. First of all the 'R' and the 'I' stand for researcher and interviewee. Secondly, the asterisk, '*', symbolises a pause in the interview, and the more asterisks the longer the break. Thirdly, information given in square brackets have different meanings. If the interviewee has given information that needs to be anonymised, for instance names, this is marked with a capital X in square brackets, [X]. If the sound quality of the tape recording is too poor to transcribe it is marked like this [-] or if the sound quality is poor, thus resulting in an uncertainty as to whether or not the transcript is correct, the part that is uncertain has been put in square brackets. Square brackets with three dots, [...], either means that fillers like 'ehm' or repetition of words have been removed to make the text simpler to read, or it means that larger parts of the respondent's answer are left out. In the latter case this will be specified by saying that the excerpt has been abbreviated. The conventions used when transcribing are also included as appendix 13.

4.3.2.1 The relationship between different cultures in the class

In section 4.1.3.2 one of the aspects mentioned was that a student reacted negatively towards her classmates' behaviour as far as punctuality and preparation were concerned. This was seen as a possible explanation for some of the respondents answering in the affirmative that there are specific things that make them think about the relationship between their own culture and that of a classmate (i.e. answers to question 15 in section 4.1.2). This topic returned in several of the interviews, and both interviewees A and B, in addition to the teacher mention that specific characteristics could be discovered as far as some students' outlook on time is concerned.

[20]

R: [...]do you see the differences between the different cultural backgrounds in the classroom?

I: [...] yes, of course.

R: [...] do you have any examples?

I: [...] I don't know but the pictures of that we are different cultures and then I think that here in the class people are [...] not respect the teacher like that. For my personal culture we don't like that. Like you are serious in the class.

R: Yeah. And how about when the teacher starts joking [...] in the class?

I: For me I think I am a little bit surprised, because not used to in our culture.

Interviewee B, Burmese female, 27year old.

(See appendix 15 lines 45-53.)

Respecting time as well as the teacher's authority are factors which both this student, and another one referred to below, are very aware of. The latter relates to what Strand (2010) discussed about the students who are used to an authoritative classroom (cf. 1.2), something interviewee B clearly states in her interview, saying that she is not used to being asked questions and to interact with the teacher during lessons, which is something one should do only after the teacher has finished talking. The Norwegian student in the class, interviewee A, says in her interview that she notices a different way of behaving in the classroom in some of her classmates: students arriving late, their phones ringing, and then going outside to answer it (app. 10 lines 27-38). With her remarks she shows that there are some tensions that occur in a multicultural classroom which could be related to cultural differences, or, as she says, it might be related to personality. However, since three separate individuals mention this in interviews it is likely that this is related to cultural differences rather than personal ones.

Interviewee B has the same views on respecting the teacher as interviewee A, thus underpinning what has been claimed both here and in Strand (2010) about the cultural differences related to educational traditions. To a student used to an authoritarian school, tardiness would probably be seen as disrespectful. The experiences from an authoritarian school are also visible in how the student is surprised by a teacher who jokes in the classroom. She mentions several times during the interview that the Norwegian way of organising lessons and the way teachers and students behave are not familiar to her at all, something which makes it challenging for her to adjust to the new cultural surroundings.

Below there is an excerpt from the transcript of the interview with the teacher, where he admits to having to work hard to get the idea of punctuality across to his students.

[21]

I: [...] sometimes, it can be a battle getting even quite basic ideas across. The lesson starts at 9 o'clock, you know [...] And for some, eh, that's quite a new idea, that coming in at ten past nine, you know, is certainly not OK. [...] I don't want to start labelling people, but especially, ehm, men from Africa seem to have this idea that, you know, time is something that, that comes, whereas in the West time is something that goes, and we got to grab it before we lose it. Ehm, so they seem quite relaxed, and sometimes they seem quite surprised that I get irritated. And, but I saw you outside smoking at five to nine, and you wander in here at ten past, you know, it's not done. You know, they don't seem to understand that.

Teacher, 60 year old male.

(Abbreviated, see appendix 17, lines 187-197.)

His reflections, where he puts this into a wider context and sees the problems as cultural differences, are interesting, as it shows that the teacher is aware of cultural differences in the classroom. However, the quotations from the two students and the teacher illustrate that it is when the interviewees are asked directly about culture that the negative associations of other cultures appear to be in the forefront of their minds. This demonstrates the challenges in a multicultural classroom with students being used to very different norms, simply because they do not share a common cultural background like a class of Norwegian teenagers do. It also exemplifies that the cultural focus in the class is not only positive. Perhaps with a more conscious focus on intercultural competence this would have been different, as cultural differences would have been a topic for classroom communication. It is clear that there are cultural tensions in the classroom when it comes to punctuality, a discussion of this in the class could help resolve some of the problems, and the students and the teacher could see clearer the different views the students have regarding promptness. It should be noted that all respondents mention the positive aspects of being a part of this class in their interviews, but the question of punctuality is the most explicit example of cultural tensions that is possible to recognise in the interview transcripts.

While the excerpts above are mainly negatively focused there are a lot of positive comments about the diverse cultural backgrounds in the class as well. Respondent A mentions

in her answer quoted above that she sees it as an enriching experience for her as Norwegian to be a part of a multicultural class, something she explains further by saying that she has become friends with an Indian woman in her class, which would not have happened unless if they had been fellow students. As a result of this friendship, as well as of interaction with other classmates, she expresses that she has developed a much better understanding of different cultures and religions.

[22]

R: Do you feel that you have got an increased degree of understanding of [interrupted by the interviewees answer]?

I: Very. Very. Definitely.

R: Yes.

I: Yes, much, much better. I understand different cultures and especially religion better.

Interviewee A, Norwegian female, 50year old.

(My translation of original transcript in Norwegian. See appendix 14 lines 47-50.)

Her experiences from this class illustrate the possibilities that are present in a multicultural environment to promote intercultural competence, with different people of different cultural backgrounds and religions coming together in a context where they all have a shared goal of obtaining qualifications for further studies.

Interviewee A's feelings are in a way echoed by interviewee C's answer to whether or not he ever thinks about his own culture and cultural background when he is in the English classroom.

[23]

I: Yeah, it is a kind of difficult question. You know, I don't have enough knowledge to * to concentrate on the difference among us in the class. [...] I haven't * been this kind of class. It is my first time. When I was in Eritrea just Eritreans and from the same regions and from the same tribe. The same language and the same culture. [...] But here we are absolutely different society, [...] different people. Different cultures. Even different religions[...]But there are like Russians, I haven't met in my life Russians. And like far eastern people, and even [Iranian?] people. [...] And it is kind of difficult to be in contact with people we haven't met them before [...]

But it is like we are good to each other, and we haven't even talked about backgrounds and cultures [...] I used to tell them something and then we introduces ourselves like 10 per cent of our background or, that it, but it is alright you know? It is kind of good to be in a class that are multicultural people. [...] You can learn more, and you can be more open minded when you meet so different people in life. [...]

R: Ehh, yeah, so what you're saying is that when you learn about different cultures, it, it is positive for you, [...] and it is easier to [interrupted by the interviewees answer]

I: For next time I can, I knew now the behaviour of Russian people, and far East people and Arab people. When I meet second time, other people, then I can treat them good in the, their way, or in good way of relationship. [...] And then we can be, you can get to success. [...] Yeah, I believe that.

Interviewee C, Eritrean male, 23year old.
(Abbreviated, see appendix 16, lines 54-102.)

This extract from the transcript is very long, however, it was included because it illustrates that there are students in the class who are very reflective and aware when it comes to how different cultures work together. He is conscious of the fact that there are cultures which are closer and more familiar to his own than others, but he exhibits a willingness to interact and learn about other cultures and through that knowledge he wishes to become friends with them and to know how to act when he meets people from other cultures. If what he says is interpreted in relation to Byram's figure illustrating intercultural competence it is clear that he is operating on many of these levels (cf. 2.6). He exhibits the attitudes that Byram links to *savoir être*, namely curiosity and openness, and he wishes to understand how he should act when he meets, for instance, a Russian, which refers to *savoirs* or the knowledge of both himself and the person he meets. Furthermore, there is no doubt from what he says that he has "the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction", which is how Byram (2008: 232) defines *savoir apprendre/faire*. However, what might be an issue for this interviewee, and most of the other students in the class, is the language skills that limit their communicative competence and perhaps make it challenging to operate knowledge in real-time. On the other hand, through building and delivering an argument, as the one referred to above, in an interview setting, he has demonstrated an ability

to present his ideas to an interlocutor. If he meets other people with different cultural backgrounds, he will have the opportunity to draw on his experiences from the classroom environment, and he might recognise cultural traits from his fellow students, despite the simplification and generalisation expressed in the last part of the above quotation.

Furthermore interviewee C illustrates that intercultural competence is something that develops. From the point where he first met a Russian to a point where they have formed a potential friendship, they have most likely gone through several stages. He also mentions that life will be easier the more people and the more cultural backgrounds you encounter, which is something that can be interpreted to mean that you develop your intercultural competence, and through this development, it becomes increasingly easy to meet and understand someone new with an unknown culture. This corresponds with what Byram sees as the skills related to intercultural competence in general and specifically to *savoir apprendre/faire*, and furthermore that “these are skills that enable some people quickly to establish an understanding of new cultural environment and the ability to interact in increasingly rich and complex ways with people whose culture is unfamiliar to them” (ibid.: 233). That interviewee C’s thoughts matches Byram’s claim, contribute to underpin the core argument of this thesis, that a multicultural classroom is an excellent arena for students to develop their intercultural competence. However, as seen in the results of the observation, this is not taken advantage of. A further discussion of this will follow in section 4.4.2.

4.3.2.3 Culture in the teaching and learning of English

Perhaps the most important aspect of this thesis is seeing how culture figures during the teaching and learning of English. The hypotheses point to that culture does not have a very prominent place in this classroom, and these hypotheses and the research questions will be answered through an analysis of the data collected. When discussing the answers, it is important to be aware that the interviewees might not have the same, or as complete a, definition of concepts such as ‘culture’ as the researcher. This might influence the analysis of the answers.

That the understanding of the word culture might vary is illustrated, for instance in B’s interview where she links culture to the difference in pronunciation in variations of English:

[24]

R: And how about English culture, or not English culture, but culture from English-speaking countries? Like the UK, and the US. How do you feel that you learn about these things?

I: *** I don't have much experience about about this culture. But [...] I have learned that sometimes the pronunciation is also different on, on, like ah things we have learnt before. Have learnt more American English, and the pronunciation is quite different from what we have here. So sometime, and then I pronounce not correct English so I think ** different also.

Interviewee B, Burmese female, 27year old.

(See appendix 15, lines 94-97.)

That her association with the word culture was somewhat different from what was expected was noticed by the researcher, and a follow-up question was asked in order to ensure the reliability of the answer, and thus also the validity of the findings in this paper.

[25]

R: [...] how about when you read texts [...] from for instance an American text. Do you feel that you learn something about culture as well? From the text, or.

I: Yes. You have learnt also. Yeah. How people live.

Interviewee B, Burmese female, 27year old.

(See appendix 15, lines 98-100.)

As a way of mapping what the respondents thought about the focus of English teaching they were all asked what they perceived as the focus of the English lessons. In appendix 16 lines 344-372, interviewee C gives a description of the main focus of English teaching which corresponds with what we have seen earlier in the chapter from the results of the observation (cf. 4.2). He says that he sees the main focus as being on spelling and pronunciation, furthermore, he feels it as a great advantage to be able to speak with a native speaker to further his oral English. The respondent does not mention culture at all in the above quotation, however there are some indirect allusions to culture when he talks about the fact that, through this class, he has experienced his first relationship with an Englishman and that what he has learnt here enables him to grasp better what is going on while watching movies. Through a focus on language skills he is obviously better equipped to develop his

intercultural competence since he then understands more. However, it is clear both from what he says and what his teacher says below, that culture is not the main focus of the teaching. The teacher clearly states, when asked to describe challenges when working with language and culture, that language is his main concern, and that he does not really see any problems when it comes to culture. These remarks strengthen the hypotheses that the focus is on skills and not on culture in this classroom.

[26]

R: [...] Could you say that anything in particular seems more challenging while working with language and culture?

I: [...] several of them speak, you know, a couple of languages, [...] some of them [...] have quite a lot of linguistic experience but, but their English is at a very basic level. And that's the main challenge. When it comes to culture, I don't really feel that that's, you know, is a problem.

R: Is it an opportunity?

I: [...] I'm sure it could be something that I could focus more on, but, ehm, my evaluation of the situation is that we need to spend a lot of time on language. And then the culture comes in as a [...] add-on, or subsidiary, but, eh, it very rarely gets, you know, the, the main focus.

R: Yeah. So the main, main focus of the teaching is * skills and

I: Yes. And they're quite ambitious, several of them have said that [...] next year I want to be at university, so that means I have to get a pass here. [...] and in several cases that is far from, you know, eh, something I'd bet money on that they'll actually sit a written exam and actually pass it. [...] So that's where we need to, you know, put in a lot of hard work, I think.

Teacher, 60year old male.

(Abbreviated, see appendix 17, lines 285-317.)

With culture being labelled as an add-on or a subsidiary focus, this clearly points towards an affirmation of the hypotheses of the present thesis. Culture appears to be thought of as something that comes naturally without having to focus on it. A focus on language skills is necessary in any classroom, however, it is worrying that the opportunities which present themselves in this classroom are not given more attention. The students have experiences to share in the class that most teachers can only dream of. What is equally clear is that the

students want to focus on language skills, because, when asked what they wished the focus of English teaching to be they answered that they wanted more grammar and more focus on the basics. Although the focus on skills is understandable, it would be preferable that a strategy had been in place for practising skills while relating them to culture.

The final part of the results which will be presented, concerns how the student interviewees feel that the teacher encourages them to share their own cultural backgrounds as an integral part of English teaching, and the teacher was asked how he tries to encourage this. As a part of this presentation some suggestions given in the interviews will be shown to allow for a better way to develop intercultural competence in this classroom.

There is no consensus in the answers from the students about whether they feel they are encouraged to share their own cultural backgrounds and viewpoints with their peers while learning English. Interviewee A describes an assignment they had to do, for which they were supposed to choose an African country and present the country, its history and present-day situation. However, she admitted that she was the only student who finished this task and gave a presentation (appendix 14, lines 188-211). To speculate about reasons why the assignment did not work is rather futile, but the language barrier could be a possible explanation, or that the students are not comfortable standing in front of the entire class. From experience during the pilot study, the students had many concerns when they were asked to stand up and give a presentation to the whole class. Whatever the reason might be, it is clear that the students lost out on a great opportunity to work with culture while learning English, and, since several students are Africans, they could have contributed to a better understanding of an African country and its culture, and thus also helped to promote the development of intercultural competence in the class.

The teacher refers to what appears to be the same assignment which interviewee A describes and he tells a bit about his experience with it.

[27]

R: [...] when you focus on culture, how do you focus?

I: [...] I had them giving talks about a country of their choice and very often they've, [...] chosen [...] their home country. We've focused on it, you know, if we're talking about, if we're reading literature, eh, then I do try to get them to comment on what we're reading from their viewpoint. Eh, relating it to what they see as the normal, and how this might or might not differ.

Teacher, 60year old male.
(See appendix 17, lines 334-339.)

His comments correspond to some extent with what was argued above, that the students could use this task to share their own knowledge and experiences. The only problem is, as mentioned previously, that most students did not finish their project. Hopefully his description of the results of the task indicates that he knows they have worked with it and learnt something, but to truly say that it has promoted intercultural competence they should have shared their knowledge with the rest of the class. The second part of the teacher's response is equally important, because he tries to get the students to interact and discuss literature from their own viewpoints. What is interesting is that, while he experiences that he gives the students this opportunity, they do not mention this in their replies to the question. In her answer below, interviewee B shows that she does not recall much focus on her own cultural background:

[28]

R: [...] do you feel that you [...] get the opportunity to show and tell a bit about your own cultural background in the classroom?

I: [...] I think so, I don't know, I think maybe a little bit before.

R: Ok.

I: Yeah. But, not really.

R: No, ok. You don't learn about the students' and their backgrounds? You don't talk about that?

I: No.

Interviewee B, Burmese female, 27year old.

(See appendix 15, lines 148-155.)

There is a possibility that she has misunderstood my question and does not associate culture with the teacher's questions asking her to give her viewpoint on texts that they read in class. If one compares her statement above to interviewee C's answer to the same question below, it appears that one of the students' descriptions might be inaccurate.

[29]

I: Nah. He is asking to tell us something about * our backgrounds or culture. Yeah, it is helpful to, to introduce yourself with, eh, classmates and the teacher.

Interviewee C, Eritrean male, 23year old.

(See appendix 16, lines 378-379.)

Another distinct possibility is that perhaps not all students feel that they are being asked questions about their own culture. Remembering the observation results which were presented in table 4.1 (cf. 4.2) most of the teacher's questions concerning culture were directed to the class as a whole, 34 of a total of 40 questions asked during observation, and only a small portion of questions was directed to specific students. This could mean that the students' and the teacher's understanding of the culture focus may differ, because, although he asks the class for their viewpoints, some students might not feel that the questions are directed at them. During the interview, interviewee B said she was not used to the teacher posing questions to the class during a lesson, and this adds credibility to a theory that students do not feel that they are asked questions.

When asking the respondents how they thought it would be possible to improve the intercultural aspects of teaching, a few suggestions were given, one of them taking a direct approach towards getting to know each other better in the class while the teacher focused on how the textbook and choice of texts could be changed in order to make it easier for the students to focus on the cultural aspects of what they are reading. Interviewee A's idea, as shown below, would no doubt contribute to a better understanding of each other's cultural background, and, through that understanding, they may also develop their intercultural competence:

[30]

R: The thesis I am writing concerns a concept called intercultural competence, that is competence across cultures and when meeting other cultures, could you think of a way that this could be promoted even more through English teaching?

I: Perhaps if each student had a lecture where they told the class about their own country and culture. How the school system is organised and how teaching is being done. I think that would have been really nice and useful to know where each student comes from and through that get a better understanding of them.

Interviewee A, Norwegian female, 50year old.

(My translation of original transcript in Norwegian. See appendix 14, lines 309-320.)

Through an improved understanding of many different cultures they would be better prepared to meet and talk with unfamiliar cultural backgrounds, and, the more experience they have, the easier it becomes to understand other cultures. While this suggestion does not relate

directly to the subject curriculum, it does have merit when it comes to achieving the curriculum aims of the subject, which amongst other involves “understanding and respect between people with different cultural backgrounds”(the Directorate for Education and Training 2010:1) (also cf. 2.7). Interviewee A’s suggestion could contribute greatly towards achieving this aim, at the same time as it would also help the students to develop their communicative skills by giving a presentation to the class. Perhaps it would even be advantageous to let the learners first attempt a presentation to a group about a theme with which they are very familiar, and which might encourage more spontaneous communication with questions being asked and answered.

A concern raised by the teacher is that the texts and especially the textbook used are too difficult for the students, because, instead of focusing on the content of the text, students spend a lot of time on understanding difficult words:

[31]

R: [...] do you have any thoughts or ideas of how the development of intercultural competence [...] could be furthered even more?

I: Ehm. Probably, [...] that the texts are, in a way, chosen or tailor made for that sort of approach, that would be one way.

[...]

R: Yeah. And, eh, the texts being difficult, would that also be a hindrance to the development of intercultural competence, or?

I: I think so, probably, I think they’re struggling to, to understand, eh, just what is actually going [on], so that taking the next level of, you know, evaluating, eh, and comparing, that, that may be pushing [-] to the background, because, you know, the, just the understanding bit is demanding so much energy.

Teacher, 60year old male.

(Abbreviated, see appendix 17 lines 362-386.)

The teacher’s apprehension about the students needing to focus a lot on language is confirmed in the student interviews where the students say they feel that the focus when reading texts is on understanding them. To read English is one of the basic skills in the Knowledge Promotion, however, it is challenging and worrying if this takes up too much of the time in the classroom. It would be good for the students as well as the teacher sometimes to use other texts than the ones in the textbook. From my observation, I know that this is something that

the teacher does which could contribute to more focus on culture. One lesson in which they read an excerpt from *Huckleberry Finn* resulted in interviewee B telling the class that she used to write on a slate when she was a student in her home country. However, I am not certain that the full potential of this information was taken advantage of by the teacher, since this provided an excellent opportunity to focus more on how the students' experience of a Norwegian school compares to school in their own countries.

It was mentioned earlier that it is preferable that skills are practiced together with a cultural focus, similarly reading and understanding the text should be seen also as gaining insight into a culture. When students read texts, they should not merely learn the words, but there should be a focus on the culture expressed through the words. If a text is read word by word, focusing entirely on the meaning of each separate word, the reader will probably lose the cultural understanding which should accompany textual understanding. Once more this illustrates that there is not a strategy for cultural foci in this classroom, which would have been enriching for both students and teacher.

4.4 A further discussion of the results

So far this chapter has presented the results from the data gathering process and, to some extent, discussed them. In this final part of the chapter the aim is to explore the results as a whole while relating them to the research questions and hypotheses, thus making sure that the collected data will contribute towards answering the questions which were posed in the introductory chapter. As discussed in the introduction, the research questions are intended to say something about this specific classroom, because the data material limits itself to this classroom only. Therefore the possibilities of generalisation are fairly limited, however, the suggestions relating to the second research question may be possible to transfer to other similar settings.

4.4.1 The first research question: What is the focus of English teaching in a multicultural classroom today?

The data presented previously has given some pointers towards what the focus of English teaching in this particular classroom is, with a survey of the entire class, observation in the classroom and one-to-one interviews with selected informants. When all this is seen together it is possible to see some patterns which indicate what the focus in a multicultural classroom

is. In addition, the broad presentation of the material should also contribute to an understanding of the class, as it gives us an insight into the attitudes and thoughts which are prevalent amongst both students and teacher. This insight will help clarify what the focus of English teaching in this classroom really is. The hypotheses which were posed in connection with the research question are meant to assist the process of answering the research question.

The first hypothesis (H1) presented in the introduction states that cultural aspects are not a priority in the classroom. Through the data collected during observation, it seems clear that the main focus of English teaching is not on culture since the majority of questions posed and comments made during the observed lessons are mostly related to other topics than culture. However, this is not the same as saying that culture is not one of many foci. As mentioned in chapter 2, there are five basic skills in the Knowledge Promotion, on which it is understandable that the teacher wishes to focus more extensively on. This thesis should not be misinterpreted as advocating that the main focus of English teaching and learning ought to be only culture, nevertheless it should be an integrated part of the process of teaching and learning English. The question is consequently not whether culture is the main priority but rather if the teacher prioritises it at all. It is impossible to say that culture is never emphasised in the classroom, because all parts of the gathered data clearly indicate that the students' cultural background is there, if not as a conscious tool then as an aspect they are aware of. First the results from the questionnaire prove that the students are aware of both their own and their classmates' cultural backgrounds, and the majority of them admit to not using their cultural knowledge actively when they learn English. Secondly, the observation also illustrates that there is some focus on culture in the classroom, both from students and from the teacher. Related to this result there are three main comments that need to be made. First, table 4.1 clearly demonstrates that the cultural focus of the students is only from a few of the individuals in the class. Secondly, the way the teacher focuses on culture cannot be said to be part of a well-considered strategy. Although this might not be possible to read from table 4.1, the teacher's way of introducing culture seemed to the observer to come as a result of a comment in the class or a question from a student. Thirdly, through the interviews the informants have confirmed that they focus to some extent on culture, but that it is not a main concern. The interviews further confirm the impression from the replies to the questionnaire that the students think about cultural aspects to a varying degree, especially so with interviewee C, who is truly reflective and gives extensive responses to the questions he is asked. The problem is, as seen from the work of collecting data for the thesis, that the respondent and other students do not have an arena in which to focus on culture, which could

be linked to the lack of a clear and conscious strategy for developing intercultural competence.

From the gathered data it is difficult to say that the hypothesis is correct and refute that there is a focus on culture, however, what is clear is that there does not appear to be a cognisant approach to the cultural aspects of language learning. When the teaching of culture is without a clear strategy, it undermines the great possibilities that exist in this classroom. While the hypothesis might not be confirmed outright it is also difficult to dismiss it, because the intention of the hypothesis was to look into what the possibilities for development of intercultural competence are in the classroom today, and, when the focus is as arbitrary as it appears to be, the possibilities are equally limited.

The second hypothesis (H2) states that neither teacher nor students bring up questions concerning culture in the class. The data which may contribute to answering this particular hypothesis is largely found in the data collected from observing the class. The observation chart was designed with this question in mind, and it focuses on questions and comments made during lessons. As can be seen in table 4.1, less than 10 per cent of the teacher's more than 500 utterances are questions posed to either the entire class or individual students about culture. Altogether 40 questions concerning culture are asked, and the same apparent randomness as discussed in relation to the first hypothesis is present here. A total of 20 cultural comments and questions from the students are observed, which represent quite a large share of what has been marked in the charts. However, when analysing the numbers, it is clear that cultural questions are not something that the entire class participates in, in fact, 75 per cent of the total comments and questions are from two students. Therefore, it is safe to say that there is a vast opportunity for improvement here, and hopefully with a more conscious focus on culture during the teaching of English, the learners would develop their intercultural competence much better. If this were the case, they will interact and participate more in the classroom and there will be an increased degree of culture-related questions.

It is not plausible to say that the hypothesis is confirmed regarding the part about the teacher not asking questions about culture, because the results from the classroom observation clearly show that the teacher asks the class some questions about culture. However, it does seem reasonable to say that the hypothesis is partially confirmed because of the lack of questions and comments about culture from the students, especially when two students dominate the observation results as heavily as they do, and as a large part of the student group is not asking questions or making comments about culture at all.

The third and final hypothesis (H3) stating that English teaching in this classroom is focused mainly on grammar and spelling, i.e. skills, partly relates to the discussion of the two previous hypotheses. The results from both the observation and the interviews underpin that this hypothesis is correct. Table 4.1 shows that the categories related to skills (category 1 and 5) are higher than the others, which is especially the case of the teacher who has 167 comments related to skills, making it the category with the highest total. This is with the exception of category 8, but this is a very broad and general category, encompassing both talk in general and about the task at hand, and consequently it is unreasonable to compare these two categories. The teacher's clear focus on skills seen in the observation data is confirmed by the students in the interviews. The students clearly expressed that they see skills as the most important focus, additionally, during his own interview the teacher confirmed that he has this focus too, saying that he had evaluated the situation to necessitate a focus mostly on skills. Thereby he confirms that the hypothesis is true and the observation in the classroom corresponds with this conclusion.

Testing the three hypotheses by analysing the data collected should contribute to an answer to the first research question. While a clear answer was not found to H1, it did show that culture is not a main focus, and in fact in the interview the teacher referred to it as a subsidiary or an add-on. What was found while discussing H1 was that the focus on culture is not systematic and therefore does not specifically contribute to a development of intercultural competence. While there is a limited focus on culture, as shown through discussion of H1 and H2, H3 shows that there is a clear focus on skills and improvement of grammar and spelling from both teacher and students. A focus on improving basics skills was explicitly wished for by all interviewees. Thus it appears that the focus in this multicultural classroom is on the progress of basic skills.

4.4.2 The second research question: How could the use of the resources present in a multicultural classroom be improved to develop intercultural competence?

Through the discussions of the first research question above, much has been said which point towards some of the suggestions which will be presented in this section. Through the data material which has been presented and discussed previously, there is no doubt that there exists a vast room for improvement on developing intercultural competence. It seems that the students are aware of their own cultures, however, it is reasonable to ask whether their awareness has always been there, or if the students have been influenced by the fact that a

researcher has been in their classroom and asked questions about culture. In the answers to the questionnaire, as well as the interviews, the students show that they are reflective and that they think of both their own, and other's cultures, but while observing the class there was little focus on culture. This could be interpreted to mean that the students are not as aware of cultures when it is not focused upon in the classroom.

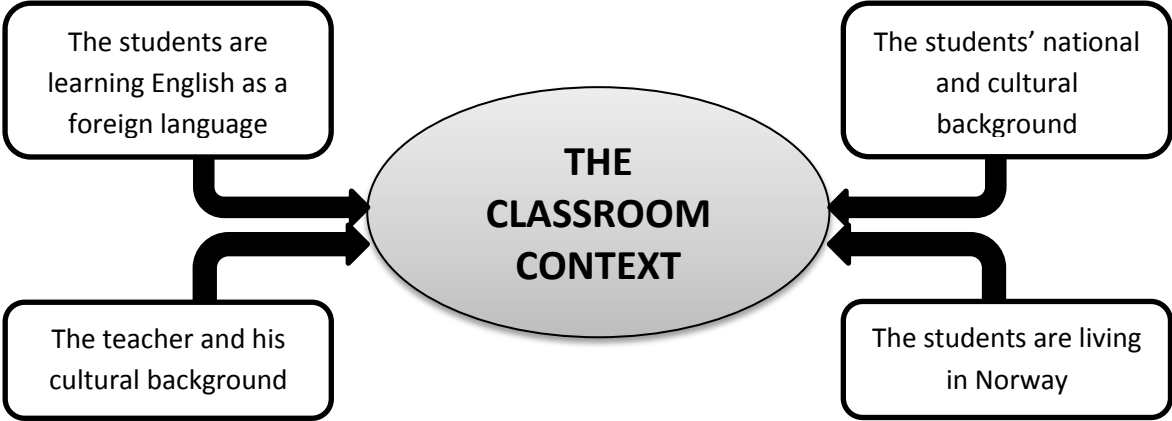
The teacher admits that he does not see culture as a main priority in the English teaching. This is regretful; I would even say it is a misinterpretation of the possibilities in this class. In the interview he mentions some of the students' linguistic experience (appendix 17 lines 298-299), however, he does not mention the cultural experience and competence of the students. While he refers to the first-hand cultural knowledge of some of his Norwegian third-year students, he does not seem to be as conscious of the opportunities presented by the adult immigrant students. With a conscious focus on culture, they could discuss ideas in the classroom in an entirely different way than in a class of Norwegian teenagers. These adult students might have more difficulties with learning a new language, but they have all the more life-experience to take advantage of when trying to understand a text. By giving the students more opportunities to express their own cultures, the students will develop their intercultural competence.

While one might think that in a multicultural classroom, consisting of immigrants, there would be less prejudice and stereotyped views, the example from the questionnaire shows that this is not the case. No data has been gathered concerning the students' prejudices but the answer referred to seems to be a clear indication that there are both prejudice and stereotyped opinions present in the classroom (cf. 4.1.2). This shows the importance of being conscious of the various cultural backgrounds in the class, and to give the students the opportunity to get to know each other, their religion and native country, and to communicate openly. The idea, presented by interviewee A - to allow all the students to give a presentation of their native country, school system and religion at the beginning of the school year might be one simple way to improve the focus on culture in the lessons. This would open up for cognitive processes like "[c]omparing [...] [c]ontrasting [...] [e]xplaining [...] [a]ccepting" (Camilleri 2000: 13-14). If the students took part in such cognitive processes, it would contribute greatly to the development of intercultural competence.

With a conscious focus on culture while teaching English one would improve the learning environment for developing intercultural competence. There are many elements that influence the context of a classroom, and thus how English is taught. In fig. 4.5 below an

attempt has been made to illustrate how different aspects of multiculturalism influence the classroom.

Figure 4.5: An overview of the classroom context



The above figure is simplified as it groups all the students and their cultural backgrounds in one single group. In reality each individual will bring his or her own culture, or even cultures, into the classroom, and each student influences the totality of a class. One could therefore imagine a version of this figure with approximately 15 boxes in the top right corner, while the other three boxes would remain unchanged. Hopefully, this image will contribute to an understanding of how important the students' cultural backgrounds are for the classroom. It is impossible to see how one might teach in a classroom like this without being aware of the students' cultures. It should be said that the teacher in this particular classroom is absolutely aware of their backgrounds, but the awareness is not transferred into a conscious effort to use this knowledge to open up for multicultural communication while teaching English. While the emphasis is mainly on learning English as a foreign language one should not forget the cultural aspect, and, when focusing on cultural aspects, one should embrace the cultural experience the students have. By having a conscious strategy for how to focus on cultures in the classroom, a strategy which encompasses target cultures, students' cultures and Norwegian culture, the students would then have a much better chance of developing intercultural competence. While emphasising the importance of having a clear strategy for the promotion of intercultural competence, the discussion of fig. 4.5 also shows that it is impossible to develop a strategy that suits every multicultural classroom, as all such classrooms are different. The most general statement one can make is that a teacher should be aware of the students' backgrounds, furthermore the teacher and students should talk openly

about their cultural backgrounds in the classroom, thus facing stereotyped views and prejudice head on.

Chapter 5: Conclusion, limitations and further research

5.0 Conclusion

Throughout this paper the aim has been to map out how the teaching and learning of English as a foreign language are done in this particular multicultural classroom. The definitions of multicultural society used by the Council of Europe, which were given in chapter 1 and discussed in chapter 2, form the foundation for this thesis. European societies are changing, which necessitates an adjustment of cultural views and cultural foci in classrooms. Writing for the Council of Europe, Byram states that while “[s]ome views of multicultural societies represent cultures as distinct traditions, with minority cultures functioning in their own private space” (Byram 2009b: 4). The world has changed and people do not only have to interact constantly with other groups, but the borders between groups are not as clear as they used to be. This thesis has endeavoured to throw light on how a class of immigrants are being taught English in Norway and what the focus of both learning and teaching is. Through this process some answers have been found which allow new insight.

While there has been quite a lot of work done in Europe on the development of intercultural competence in English, little has been done in Norway. An exception is Engenes (1995), but to my knowledge, no other academic studies focused specifically on a multicultural class have been carried out in Norway. My thesis must therefore be seen as a contribution to the academic discussion of intercultural competence, as well as to the on-going discussion in Europe concerning multicultural societies. The class which has been the object of study in the present thesis could be seen as a miniature multicultural society, and findings from working here may have a certain transferable value to similar work done on multiculturalism.

The view of culture in the multicultural classroom which is maintained in this paper, influenced by the Council of Europe, is that culture is both established and linked to groups and a dynamic process within each individual. Byram specifies this by stating that “[...] a multicultural society is not a patchwork of several fixed cultural identities, but a network of crosscutting networks and identifications which are situated, contested, dynamic and fluid, and heavily dependent on context” (Byram 2009b: 5). Seeing this together with Byram’s view on culture (cf. 2.2) it can be said that in this class, there is first the culture or cultures linked to their home countries, and secondly their own individual culture which may change and evolve depending on their choices. With a highly developed intercultural competence, students will be aware of how their culture may change, and make conscious choices accordingly.

However, in this classroom the main cultural focus should be on improving the learners' awareness of cultures in the classroom. A better promotion of intercultural competence will have a dual effect since it will help the students' understanding of the cultures they meet in their everyday lives as well as target cultures which they meet through the texts they read and tasks they solve at school.

The material gathered from the questionnaire responses, observation in the classroom and interviews with three selected students and the teacher present a relatively large compilation of data. By using this material, I have tried to answer the research question: what is the focus of English teaching in a multicultural classroom today. The findings are mostly in compliance with the expectations presented in the introduction, since the findings show that both teacher and students focus primarily on basic skills. Furthermore, both the students and the teacher wish the focus on skills to remain. When culture is a topic, the problem is that the focus does not appear to follow a conscious strategy, but rather that the teacher tells stories and anecdotes and briefly asks follow-up questions if a student says something interesting linked to culture. The limited number of students involved in asking questions and making comments about culture contributes to the necessity of a more conscious strategy for a focus on culture in teaching and thus the development of intercultural competence through English learning and interaction with fellow students.

A focus on culture should not be a separate part of English teaching, but an integrated part of language learning. While focusing on skills, one must still be aware of culture, and teachers must try to foster the students' interest in cultural aspects as well as the more technical aspects of language learning. A student working with a broadening of his or her vocabulary definitely has to focus on culture, since vocabulary without an understanding of the cultural connotations is defective.

One challenge is that the students express the wish to focus on language skills rather than cultures. However, when asked about their own or other's cultures, most students exhibited a strong interest and an ability to present interesting arguments. Therefore, it seems evident that the ability is present, but it must be nurtured by the teacher and a conscious focus on culture. Students in this classroom are without doubt aware of their own and their classmates' cultural backgrounds, but it is difficult to say whether or not this awareness was there before a specific focus was put on it by this study. If the students' awareness was heightened by the study this could be a negative influence on the reliability of the study, but, on the other hand, it must also be said to be a very positive influence on the classroom, since it proves that a focus on culture will be beneficial for the students' intercultural awareness.

Beyond this fact, steps have been taken to ensure the reliability and validity of the study. The data gathering has, to a large degree, been standardised, thus limiting possible problems with procedural reliability. Furthermore, in order to maintain a total openness concerning the data material, all the gathered data have been attached as appendices, which allows for others to test the results and see any potential errors.

It must be emphasised that the teacher in this study is an extremely good teacher, and he is well liked by his students. As a student teacher I have learned a lot from him when it comes to teaching English as a foreign language. This thesis is in no way meant as a criticism of his abilities as a teacher, as they are unquestionable, but nonetheless he is used as an example of an attitude to culture that I suspect is widespread amongst Norwegian teachers: that culture is a secondary concern, which comes after or in addition to learning the language. This thesis is therefore not meant to insinuate that the students in this classroom are not getting the education they deserve, but rather that there is a misunderstanding of the role that culture should have in the classroom. This is especially so in a multicultural classroom where the students have vast cultural experiences to contribute to the classroom interaction, and which would promote the development of intercultural competence.

The possibilities to promote intercultural competence in this classroom have been shown throughout this research study. Students have exhibited a high degree of reflectivity, and, as adults immigrants, they have the life experience to participate in discussions on an entirely different level than Norwegian 16-year olds. What is special about the class studied in this project is that one of the students is a Norwegian woman. She offers a different perspective to the classroom, as she is not an immigrant. As a part of the conclusion I therefore find it right to include parts of her answer to the questionnaire (cf. example 19 in section 4.1.3.2). Her answer sums up the possibilities in a multicultural classroom and further shows that it is already enriching to be a student in a multicultural classroom, however, this thesis would claim that with a more conscious strategy for cultural foci and interaction across cultures, the enrichment she refers to would be even greater. Culture should be a focus in any classroom, but especially so in a classroom with this much cultural capital amongst its students:

I feel that it is a great enrichment that I'm allowed to be in this class where all students are immigrants to Norway. I'm proud and impressed, and I learn a lot by taking part in conversation with my fellow students.

Respondent 7, female, 46-50 years old

5.1. Limitations

In any research there is room for improvement, and this paper is no exception. However the researcher's aspiration must be weighed against and compared to the constraints of time and resources and the space available to present the results. Much that could have been done has not been prioritised. Because of the methods used during observation, some of the data are quantitative rather than qualitative, but this is merely because this gave a better overview of the classroom at the same time as contributing to simplify the process of data collection.

In the application to the NSD, several thoughts were presented for how the research project could be carried out. The possibility for the researcher to teach a few lessons in order to test theories was mentioned, but this has not been done. It would have been interesting to see how a different focus on culture would influence the classroom, however, no time was found at this stage for doing this. Furthermore, three students have been interviewed for the study, perhaps it would have been advantageous to include a few more interviewees. Nevertheless, the number of respondents interviewed is within the estimate of 3-5 interviewees which was presented to the NSD at the beginning of the study. Furthermore, after the first session of interviews, it was estimated that the three student interviews gave sufficient data to conduct an interesting discussion of the results. If the study had included more interviewees it might even have given more weight to the conclusions drawn in this thesis. However, I will maintain that the students who participated in the interviews are very good representatives of the students in this multicultural classroom.

The main limitation of this thesis is that there is little room for generalisation, because the focus has been on one specific class and all the data was collected from this class. Therefore it is not possible to say anything about what the situation is in other similar classes, beyond the fact that I carried out a pilot study in the same teacher's class the previous year. Furthermore, it is impossible to say anything about how a multicultural class differs from a class with primarily Norwegian 16-year olds, since I do not have any similar experience from such a group, but through teaching practice in lower secondary school I have seen that culture is rarely the focus in many classrooms. In addition, I have an indication from interviewing the teacher, where he mentioned that an adult class of immigrants is, as expected, different from other classes he teaches, however, in this example it is a group of third-year students whose curriculum aims are different from those of this group. Having stated this though, it must be made clear that generalisation has not been an aim for the thesis. The goal has been to throw light on how teaching and learning of English as a foreign language is done in one particular

classroom, and to some degree let this classroom serve as an example. In order to get results more suited for generalisation, further research is needed.

The above subchapter mentioned that perhaps the students' awareness was raised by the fact that the research focused on culture, thus influencing the results of the research. This is a phenomenon called 'the observer's paradox', which means that the study was influenced by the presence of the researcher. This may have happened in this project, however, it should not have influenced the results of the discussions.

One topic which has not been broached is the assessment of intercultural competence in general, and in a multicultural classroom specifically. In addition to having a conscious view of how to promote intercultural competence, it is necessary to have a strategy of how to assess it. Once again Byram has been influential and has done a lot of work on how to assess intercultural competence, which would have been interesting to compare to the practice in a multicultural classroom. However, the reason this has not been done is that before one can assess intercultural competence, one has to be certain it is present and focused upon. Since the findings in this classroom indicate a less than structured focus on culture, there is little foundation to conduct a discussion of how to assess intercultural competence.

5.2 Further research

Some aspects of possible further research have been mentioned previously, however, it seems beneficiary to conclude the thesis by considering how the work done here could be developed in further research. There is no doubt that the field of intercultural competence is under constant development, and new ways of seeing it and developing it are launched in the academic debate. Furthermore, it is equally clear that the changing societies we live in are focused upon by both academics and the Council of Europe. The latter has published a lot of work on the new multicultural Europe and its multilingual and plurilingual people, and this focus continues. The European Centre for Modern Languages (ECML), which is connected to the Council of Europe, has an on-going project to present a new framework for pluralistic approaches to languages and cultures (Framework of Reference for Pluralistic Approaches to Languages and Cultures abbreviated FREPA). The project started in 2008 and will be finished in 2011. The ECML States that "[t]he term *pluralistic approaches to languages and cultures* refers to didactic approaches which use teaching / learning activities involving several (i.e. more than one) varieties of languages or cultures." (ECML⁸, original italics). Furthermore

⁸ Information leaflet at the ECML webpage. No year of publishing was mentioned. Accessed on 9 May 2011.

Eide (2011) is presenting a PhD dissertation on how Spanish and Spanish-American culture is presented in textbooks and by teachers in Norway. Lund's (2007) PhD dissertation *Questions of Culture and Context in English Language Textbooks* is a similar work which focuses on the presentations of culture in Norwegian schools. Dypedahl (2007) is an example of a growing Norwegian focus on intercultural competence, when he writes for the Norwegian Centre for Foreign Languages in Education about intercultural competence and the demands to the foreign language teacher in relations to it.

Therefore, it is a large academic field focusing on intercultural competence both in Norway and abroad. While this master thesis might be a relatively minor contribution to the field, it contributes to shed new light on aspects of intercultural competence seen in direct relation to this multicultural English classroom in Norway. Previous focus has primarily been on multilingual students, but this thesis tries to shift this focus to include the multicultural aspect as well. The awareness of the linguistic competence and experiences the students have, seem greater than the awareness of their cultural competence and experiences. Further research should focus on seeing whether this is the case in this particular classroom only, or if it is a general tendency.

One possible research project is to compare several multicultural classes to investigate what the foci of the teaching are. This would provide a better basis for generalisation and for saying with greater certainty how English is being taught as a foreign language in multicultural classrooms in Norway. Furthermore, a broader study would also give a better basis for giving suggestions as to how one could structure the lessons in order to promote the development of intercultural competence. A different approach would be to do a comparative study of a classroom with predominately ethnic Norwegian students and a multicultural classroom. Such an approach would allow better insight into the possible differences of focus in a classroom of Norwegians and a multicultural classroom. If any differences were found, these should be endeavoured to be explained.

While this thesis has been preoccupied with researching a classroom and the attitudes to culture found in this particular classroom, it could also be interesting to conduct a study focused exclusively on teachers of English as a foreign language in multicultural classrooms, and see what attitudes could be found amongst these. If such a study discovers similar attitudes to cultural focus as found in the present thesis, this would point to a need to focus more strongly on the importance of cultures in language teaching. This could be done both when educating new teachers, and by aiming to make experienced teachers more aware of the

possibilities presented by the cultural experience present in any classroom, but especially in a multicultural classroom.

References

- Aase, Laila: 2005. Skolefagenes ulike formål - danning og nytte. In Børhaug, Kjetil, Fenner, Anne-Brit, and Aase, Laila, (eds.) 2005. *Fagenes begrunnelser. Skolens fag og arbeidsmåter i dannelsingsperspektiv*. Bergen: Fagbokforlaget, pp. 11-30.
- Bell, Judith: 2005. Doing your Research Project. A guide for first-time researchers in education, health and social science. (4th ed.) Berkshire: Open University Press
- Brooks, Nelson: 1960. *Language and Language Learning. Theory and Practice*. New York: Harcourt, Brace & World
- Byram, Michael and Zarate, Genevieve: 1994. Definitions, Objectives and Assessment of Socio-Cultural Competence. The Council of Europe.
- Byram, Michael: 1997. Teaching and Assessing Intercultural Communicative Competence. Clevedon: Multilingual Matter Ltd.
- Byram, Michael: 2008. From Foreign Language Education to Education for Intercultural Citizenship. Essays and Reflections, Clevedon: Multilingual Matters
- Byram, Michael: 2009a. Intercultural Competence in Foreign Languages. In Deardorff, Darla K. (ed.). 2009. *The Sage Handbook of Intercultural Competence*. Los Angeles: Sage Publications, pp. 321-332.
- Byram, Michael: 2009b. Multicultural Societies, Pluricultural People and the Project of Intercultural Education. Language Policy Division, Council of Europe
- Canale, Michael and Swain, Merrill: 1980. Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics* I (1): 1-47
- Canale, M. (1983). From communicative competence to communicative language pedagogy. In *Language and Communication* eds J. C. Richards and R. W. Schmidt. London: Longman, pp. 2-27.
- Camilleri, Antoinette: 2000. The development of cognitive processes. In Fenner, Anne-Brit and Newby, David: 2000. *Approaches to Materials Design in European Textbooks: Implementing Principles of Authenticity, Learner Autonomy, Cultural Awareness*. European Centre for Modern Languages/Council of Europe (pp. 13-14)
- Coste, Daniel et.al: 2009. *Plurilingual and intercultural education as a right*. Language Policy Division, Council of Europe
- Council of Europe: 2001. *Common European Framework of Reference for Languages: Learning, Teaching, Assessment*, Council of Europe, Modern Languages Division, Strasbourg/Cambridge: Cambridge University Press
- Council of Europe: 2008. White Paper on Intercultural Dialogue “Living Together As Equals in Dignity”. Strasbourg.
- Directorate for Education and Training 2010. *Norsk – engelsk ordbok for grunnsopplæringen*,

- http://www.udir.no/upload/Tjenester/Norsk-engelsk_ordbok_for_grunnopplaeringen_2010.pdf (accessed 16 November 2010).
- Directorate for Education and Training 2010. *English Subject Curriculum*,
http://www.udir.no/Artikler/_Lareplaner/_english/Common-core-subjects-in-primary-and-secondary-education/ (accessed 16 November 2010).
- Deardorff, Darla K. (ed.): 2009. *The Sage Handbook of Intercultural Competence*. Los Angeles: Sage Publications
- Dypedahl, Magne: 2007. Interkulturell kompetanse og kravet til språklæreren. *Fokus på språk* nr. 2. Halden: Fremmedspråksenteret.
- Eide, Liv: 2011. Working title: Fra teori til praksis: om kultur i undervisningen av spansk som andre fremmedspråk i ungdomsskolen. Bergen: University of Bergen
- Ek. Jan A. van: 1986. Objectives for foreign language learning, volume 1: Scope, Strasbourg: Council of Europe
- Engenes, Eva Margareta: 1995. Tospråklig minoriteter : problem eller ressurs? : en studie av engelskundervisning i det heterogene klasserommet i lys av reform 94. 'Hovedfag' thesis, Universitetet i Oslo.
- European Centre for Modern Languages. Pluralistic Approaches to Languages and Culture.
<http://carap.ecml.at/LinkClick.aspx?fileticket=tirPvwaQDys=&tabid=406&language=en-GB> (accessed on 10 May 2011)
- Fenner, Anne-Brit: 2005. Engelskfagets utvikling i et danningsperspektiv. In Børhaug, Kjetil, Fenner, Anne-Brit, and Aase, Laila, (eds.) *Fagenes begrunnelser. Skolens fag og arbeidsmåter i danningsperspektiv*. Bergen: Fagbokforlaget, pp. 85-102.
- Fenner, Anne-Brit: 2008. Cultural Awareness in the Foreign Language Classroom in Hornberger, N. H. And Cenoz, J. (eds.) 2008. *Encyclopedia of Language and Education*. 2nd Edition, Volume 6: Knowledge about language. New York: Springer Science+Business Media, pp. 273-285
- Flick, Uwe: 2006. *An Introduction to Qualitative Research*. (3rd ed.) London: Sage Publications
- Grønmo, Sigmund: 2004. *Samfunnsvitenskaplige Metoder*. Bergen: Fagbokforlaget
- Hymes, Dell Hathawat: 1972. On Communicative Competence. In Pride, J.B. and Holmes, J., (eds) *Sociolinguistics. Selected Readings*. Harmondsworth: Penguin, pp. 269-293.
- Krakhellen, Ole Gunnar: 2010. *Developing Intercultural Competence in a Multicultural Classroom*. (Student essay in ENGDI301) Bergen: University of Bergen
- Kramsch, Claire: 1998. *Language and Culture*. Oxford: Oxford University Press
- Kvale, Steinar: 1996. *InterView. An Introduction to Qualitative Research Interviewing*. London: Sage Publications
- Layder, Derek: 1993. *New Strategies in Social Research. An introduction and Guide*. Cambridge: Polity Press

- Levy, Paul and Lemeshow, Stanley: 1999. *Sampling of populations: methods and applications*. Hoboken: Wiley
- Lund, Ragnhild: 2006. Questions of Culture and Context in English Language Textbooks. A Study of Textbooks for the Teaching of English in Norway. University of Bergen
- Norwegian Social Science Data Services. *Privacy Ombudsman for Research*. On <http://www.nsd.uib.no/nsd/english/pvo.html> Accessed 23 November 2010.
- Risager, Karen: 2003. Det nationale dilemma i sprog- og kulturpædagogikken. Et studie i forholdet mellem sprog og kultur, Copenhagen: Akademisk Forlag A/S.
- Risager, Karen: 2006. *Language and Culture. Global Flows and Local Complexity*. Clevedon: Multilingual Matters Ltd.
- Risager, Karen: 2007. *Language and Culture Pedagogy. From a National to a Transnational Paradigm*, Clevedon: Multilingual Matters Ltd.
- Seelye, H.Ned: 1974. *Teaching Culture. Strategies for foreign language educators*. Skokie: National Textbook Company
- Strand, Marte Elisabeth Strand: 2010. *Teaching Literature in a Multicultural Classroom*. (Student essay in ENGLI301) Bergen: University of Bergen.

Appendices

Appendix 1: Permission from the NSD to do the study

Appendix 2: Written information to the participants in the study

Appendix 3: Questionnaire (Norwegian)

Appendix 4: Questionnaire (English)

Appendix 5: Observation chart

Appendix 6: Interview guide for interviewing students (Norwegian)

Appendix 7: Interview guide for interviewing students (English)

Appendix 8: Interview guide for interviewing the teacher

Appendix 9: Individual questionnaires

Appendix 10: Observation categories

Appendix 11: Observation by date

Appendix 12: Overview of observation

Appendix 13: The conventions used while transcribing

Appendix 14: Transcript of student interview A

Appendix 15: Transcript of student interview B

Appendix 16: Transcript of student interview C

Appendix 17: Transcript of interview with the teacher

Appendix 1: Permission from the NSD to do the study

Norsk samfunnsvitenskapelig datatjeneste AS
NORWEGIAN SOCIAL SCIENCE DATA SERVICES



Anne-Brit Fenner
Institutt for fremmedspråk
Universitetet i Bergen
Sydnesplassen 7
5007 BERGEN

Vår dato: 01.10.2010

Vår ref: 25036 / 3 / IB

Deres dato:

Deres ref:

TILRÅDING AV BEHANDLING AV PERSONOPPLYSNINGER

Vi viser til melding om behandling av personopplysninger, mottatt 20.09.2010. All nødvendig informasjon om prosjektet forelå i sin helhet 29.09.2010. Meldingen gjelder prosjektet:

25036

Intercultural Competence in a Multicultural Classroom
or
Teaching English in a Multicultural Classroom
Universitetet i Bergen, ved institusjonens øverste leder
Anne-Brit Fenner
Ole Gunnar Krakhellen

Behandlingsansvarlig
Daglig ansvarlig
Student

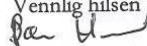
Personvernombudet har vurdert prosjektet, og finner at behandlingen av personopplysninger vil være regulert av § 7-27 i personopplysningsforskriften. Personvernombudet tilrår at prosjektet gjennomføres.

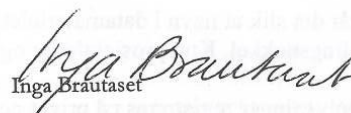
Personvernombudets tilråding forutsetter at prosjektet gjennomføres i tråd med opplysningene gitt i meldeskjemaet, korrespondanse med ombudet, eventuelle kommentarer samt personopplysningsloven/-helseregisterloven med forskrifter. Behandlingen av personopplysninger kan settes i gang.

Det gjøres oppmerksom på at det skal gis ny melding dersom behandlingen endres i forhold til de opplysninger som ligger til grunn for personvernombudets vurdering. Endringsmeldinger gis via et eget skjema, http://www.nsd.uib.no/personvern/forsk_stud/skjema.html. Det skal også gis melding etter tre år dersom prosjektet fortsatt pågår. Meldinger skal skje skriftlig til ombudet.

Personvernombudet har lagt ut opplysninger om prosjektet i en offentlig database, <http://www.nsd.uib.no/personvern/prosjektoversikt.jsp>.

Personvernombudet vil ved prosjektets avslutning, 31.12.2011, rette en henvendelse angående status for behandlingen av personopplysninger.

Vennlig hilsen

Bjørn Henrichsen


Inga Brautaset

Kontaktperson: Inga Brautaset tlf: 55 58 26 35
Vedlegg: Prosjektvurdering
Kopi: Ole Gunnar Krakhellen, Kringsjåveien 30, 5163 LAKSEVÅG

Dokumentet er elektronisk produsert og godkjent ved NSD i tråd med NSDs rutiner for elektronisk godkjenning.



Prosjektvurdering - Kommentar

Prosjektnr: 25036

Utvalget består av 10-15 skoleelever og en lærer ved voksenopplæringen. Førstegangskontakt opprettes av rektor/faglærer.

Det gis skriftlig informasjon til utvalget og innhentes skriftlig samtykke. Informasjonsskrivet som forelå 29.09.2010 finnes tilfredsstillende, forutsatt at det tilføyes at det også kan bli registrert opplysninger om tredjeperson i spørreskjemaet. Endelig versjon av informasjonsskrivet bes ettersendt ombudet før det distribueres til utvalget.

Data innhentes ved spørreskjema til alle elever, observasjon av interaksjon mellom elever og lærer i klasserommet, personlig intervju med noen av elevene og med lærer, samt innhenting av elevtekster. Intervjuer registreres i form av digitale lydopptak, mens observasjonsdata registreres i form av notater.

Det registreres opplysninger om elevens kjønn, alder (i kategorier), antall år i Norge (i kategorier), i hvilken verdensdel de føler de har sine røtter, og hvorfor de valgte å begynne på voksenopplæringen. Det registreres videre opplysninger om elevens syn på engelskfaget, på forholdet mellom egen kultur og engelskfaget, samt om kultur og interkulturell kompetanse.

Det behandles sensitive opplysninger om elevene, i henhold til personopplysningsloven § 2, nr. 8 a) (om rasemessig eller etnisk bakgrunn, eller politisk, filosofisk eller religiøs oppfatning).

Om lærer registreres opplysninger om alder, bakgrunn som lærer, syn på forholdet mellom ulike kulturer i klassen, og hvordan det er å undervise i engelsk.

Ombudet tar høyde for at det kan bli registrert opplysninger om elever og lærer som tredjeperson i datamaterialet. Utvalget informeres om dette. Ettersom deltagerne i prosjektet samtykker, kan behandling av tredjepersonsopplysninger om denne gruppen hjemles i personopplysningsloven § 8 første alternativ og 9 a) (samtykke). Deltagerne kan også reservere seg mot at det registreres tredjepersonsopplysninger om dem. Dersom noen av de forespurte ikke ønsker å delta i prosjektet, finner ombudet at tredjepersonsopplysninger om disse kan behandles med hjemmel i personopplysningsloven § 8 d) og 9 h). Opplysningene er nødvendig for formålet, og omfanget av opplysninger vil være lite. Det legges vekt på at tredjeperson informeres på forhånd og gis mulighet til å reservere seg (dvs. prosjektleder anonymiserer evt. tredjepersonsopplysninger om vedkommende dersom slike forekommer i intervju/spørreskjema).

Ombudet forstår det slik at navn i datamaterialet erstattes med en kode som viser til en adskilt navneliste/koblingsnøkkel. Kun prosjektleder og veileder vil ha tilgang på koblingsnøkkelen.

Innsamlede opplysninger registreres på privat pc. Personvernombudet legger til grunn at bruk av privat pc er i tråd med Universitetet i Bergen sine rutiner for datasikkerhet.

Ombudet registrerer at prosjektslutt i meldeskjemaet er oppgitt til 15.06.2011. På bakgrunn av informasjonsskrivet forstår vi det likevel slik at prosjektslutt vil være ved utgangen av 2011. I tråd med dette har ombudet nå registrert dato for prosjektslutt 31.12.2011. Datamaterialet skal da anonymiseres. For at datamaterialet skal være anonymt, må navneliste og lydopptak slettes, og

indirekte personidentifiserende opplysninger slettes eller omkodes/grovkategoriseres, slik at ingen enkeltpersoner kan gjenkjennes i materialet.

Appendix 2: Written information to the participants in the study

Informasjonsskriv og forespørsel om deltakelse i mastergradsprosjekt ”Intercultural Competence in a Multicultural Classroom” ved Universitetet i Bergen

Jeg er masterstudent ved integrert lektorutdanning med master i fremmedspråk (engelsk), og det kommende året skrive en masteroppgave knyttet til engelskundervisning. I denne sammenheng har jeg valgt å fokusere på interkulturell kompetanse i et multikulturelt klasserom. Grunnen til at jeg har valgt å fokusere på dette er at jeg selv har hatt praksis i en flerkulturell klasse med voksne elever som har tatt engelsk på videregående nivå. For at jeg skal lykkes med mitt prosjekt så håper jeg at dere har mulighet til å være med på dette opplegget. I en klasse som deres er en unik arena i sammenheng med fokuset for min oppgave.

Prosjektet skal ha fokus på engelskundervisningen og møtet mellom kulturer som finner sted i klasserommet, både gjennom at man leser tekster og utforsker kulturer der man har engelsk som morsmål/offisielt språk, men også gjennom møter mellom elever-lærer og elev-elev. Sentrale spørsmål her vil være hvordan slike møter kan utnyttes positivt i engelskundervisningen gjennom bevisstgjøring av både elever og lærer. For å finne ut av dette ønsker jeg å følge engelskundervisningen som tilbys som voksenopplæring for å oppnå generell studiekompetanse. Deres gruppe er derfor avgjørende for at jeg skal kunne foreta dette prosjektet og det vil helt sikkert være mye spennende erfaringer å ta med videre i oppgaven.

Det er frivillig å delta i prosjektet, og en kan trekke seg når som helst, uten noen nærere begrunnelse. Dersom du ikke ønsker å være med, eller trekker deg seinere så vil dette ikke ha noen betydning i forhold til voksenopplæringen. Alle innsamlede opplysninger om deg vil da ikke bli benyttet. Opplysningene vil bli behandlet konfidensielt, og ingen enkeltpersoner vil kunne gjenkjennes i den ferdige oppgaven. Opplysningene anonymiseres, og opptakene slettes når oppgaven er ferdig innen utgangen av 2011.

Metoder for datainnsamling:

For å skrive denne masteroppgaven er jeg avhengig av å knytte sammen teori skrevet av andre om samme eller lignende temaer og erfaringer fra et klasserom samt deltakernes erfaringer. Derfor vil jeg benytte meg av følgende metoder:

- Observasjon i klasserommet
- Spørreskjema
- Intervju med noen elever og lærere
- Det er også mulig at jeg vil prøve ut undervisningsmetoder/opplegg for å få tilbakemeldinger fra elevene hvilke tanker de gjør seg om dette konkrete opplegget.

Observasjon i klasserommet:

Når skole, lærer og klassen har samtykket til prosjektet vil en viktig fase være observasjonen i klasserommet. Når jeg observerer vil jeg sitte i klasserommet mens klassen og lærer arbeider med engelsk. Undervegs vil jeg notere ting som jeg mener er relevant i forhold til min mastergradsoppgave. Dette kan for eksempel være samhandling mellom elever og/eller lærer og interessante utsagn. Det viktigste for at det skal bli en god observasjonsdel av denne studien er at klassen og lærer fortsetter slik de bruker å gjøre.

Under observasjonen vil det ikke bli registrert personopplysninger om elever som ikke ønsker å delta i opplegget. Det vil heller ikke bli samlet inn informasjon på annen måte enn ved at jeg noterer.

Spørreskjema:

For å hente inn data knyttet til noen problemstillinger vil jeg gi klassen et spørreskjema som blir svart på i timen. Disse spørsmålene vil være enten åpne (uten svaralternativer) eller lukkede (svaralternativer og avkryssing). Denne metoden er aktuell for å få et datagrunnlag som kan åpne for sammenlikning og analyser av hvordan klassens elever svarer på spørsmålene. De svarene som fremkommer, vil også kunne påvirke fokuset i intervjuene.

Intervju:

Etter at jeg har gjennomført spørreundersøkelsen omtalt over vil jeg spør et utvalg på 3-5 elever om de samtykker i å være med på et personlig intervju. Det vil da være en og en elev som blir intervjuet og det vil bli brukt lydopptaker for å kunne arbeide videre med hele intervjuet og ikke miste noe informasjon.

Intervjuene vil omhandle dere som elever sitt forhold til engelskfaget og egen/andre sin kulturbakgrunn.

Det kan tenkes at det gjennom et intervju vil fremkomme informasjon om tredjeperson (altså en annen person enn den som intervjuer og den som blir intervjuet). Dette kan for eksempel være at en annen elev eller lærer blir nevnt i intervjuet. Dette vil bli tatt opp på lydopptak, men vil bli anonymisert av meg. Dersom det er opplysninger om noen som ikke har samtykket i å delta i studien vil de aktuelle opplysningene bli slettet umiddelbart etter intervjuet er fullført. Det er også mulig å reservere seg mot dette ved å kontakte meg som prosjektleder (det vil si at det er mulig å delta på studien men likevel ikke ønske at tredjepersonsopplysninger om deg skal brukes).

Elevarbeid:

Det vil også være viktig for meg å kunne bruke eksempler på elevarbeid i min oppgave. Hva elevarbeid som vil være aktuelt for dette vil bli klargjort i dialog mellom meg og dere elever.

Utprøving av undervisningsopplegg:

Etter at denne studien er gjennomført så kan det være aktuelt at jeg trer inn og underviser klassen i f.eks. en uke. På denne måten kan jeg få prøve ut eventuelle ideer/tanker som jeg har fått undervegs. Denne undervisningen vil ikke skille seg så markant fra den vanlige undervisningen, og kompetansemålene i Kunnskapsløftet vil fremdeles ligge til grunn for undervisningen. Det som vil være fokuset for denne undervisningen er hvordan det er mulig å samordne det faglige og fokuset på interkulturell kompetanse.

Dersom jeg skal undervise klassen så blir det i overenskomst med klasse og faglærer.

Samtykkeerklæring:

Så hvis du samtykker å ta del i prosjektet, er det fint om du skriver under på den vedlagte samtykkeerklæringen og leverer den inn til din lærer.

Hvis det er noe du lurer på kan du ringe meg på 92 64 80 81, eller sende en e-post til ole.krakhellen@student.uib.no. Du kan også kontakte min veileder Anne-Brit Fenner ved Institutt for fremmedspråk, Universitetet i Bergen, på telefonnummer 55 58 48 50.

Studien er meldt til Personvernombudet for forskning, Norsk samfunnsvitenskapelig datatjeneste A/S.

Med vennlig hilsen
Ole Gunnar Krakhellen
Kringstjøveien 30
5162 Laksevåg

Samtykkeerklæring:

Jeg har mottatt informasjon om prosjektet om interkulturell kompetanse i engelskundervisningen og samtykker i å delta i studien.

Signatur Telefonnummer

Appendix 3: Questionnaire (Norwegian)

Spørreskjema

Når du svarer på spørsmålene under skal du krysse av for ett alternativ på hvert spørsmål, dersom noe annet ikke er skrevet på spørsmålet. Dersom det ikke er svaralternativ så kan du skrive ditt eget svar på linjene som er etter spørsmålet. Trenger du mer plass kan du skrive på eget ark. Husk da å skrive hvilket spørsmål du svarer på.

Når alle er ferdig med spørreskjemaet blir det sendt rundt en boks der du kan legge svarene dine oppi. Hvis du har brukt ekstraark til å svare på spørsmål kan du bruke vedlagte binders til å samle arkene dine.

Takk for at du deltar i undersøkelsen!

Bakgrunnsspørsmål:

1) Hvilket kjønn?

a) Kvinne ____	b) Mann ____
----------------	--------------

2) Hva er din alder?

a) 25-30år: ____	b) 31-35år: ____	c) 36-40år: ____
d) 41-45år ____	e) 46-50år: ____	f) Over 50år: ____

3) Hvor lenge har du bodd i Norge?

a) 0-5år: ____	b) 6-10år: ____	c) 11-15år: ____
d) 16-20år: ____	f) Mer enn 20år: ____	

4) Hvilke/hvilket land mener du at du har dine røtter?

5) Hvorfor valgte du å begynne på voksenopplæring? (Bruk eget ark om nødvendig)

Engelskfaget og kultur

6) Hvordan vil du beskrive engelsk som fag? (Kryss gjerne av for flere alternativ)

- | | | | |
|---|----------------------|---------------------|---------------------|
| a) Spennende: ___ | b) Engasjerende: ___ | c) Nødvendig: ___ | d) Vanskelig: ___ |
| e) Uforståelig: ___ | f) Frustrerende: ___ | g) Utfordrende: ___ | h) Forvirrende: ___ |
| i) Tankevekkende: ___ | j) Komplisert: ___ | k) Morsomt: ___ | l) Nyttig: ___ |
| m) Motiverende: ___ | n) Ensformig: ___ | o) Variert: ___ | |
| p) Andre ord du kommer på? Bare fyll inn: _____ | | | |
| _____ | | | |

7) Kan du kort forklare hvorfor du valgte de ordene du valgte i spørsmål 6?

8) Hva er viktigste motivasjonsfaktoren for at du ønsker å lære engelsk?

9) Hva betyr ordet kultur for deg?

10) Hvor ofte tenker du på din egen kultur og bakgrunn når du er på skolen?

- | | | | |
|-------------------|--------------|-------------------|-----------------|
| a) Hver time: ___ | b) Ofte: ___ | c) Av og til: ___ | d) Sjelden: ___ |
| e) Aldri: ___ | | | |

11) Hvor ofte tenker du på forholdet mellom din egen bakgrunn og kultur og lærers bakgrunn?

a) Hver time: ____ b) Ofte: ____ c) Av og til: ____ d) Sjelden: ____
e) Aldri: ____

12) Hvor ofte tenker du på forholdet mellom din egen bakgrunn og kultur og medelevers bakgrunn?

a) Hver time: ____ b) Ofte: ____ c) Av og til: ____ d) Sjelden: ____
e) Aldri: ____

13) Hva forbinder du med begrepet kultur i forbindelse med engelskundervisning?

14) Hvor ofte tenker du på forholdet mellom din egen bakgrunn og kultur og det du lærer om kultur i engelsktalende land?

a) Hver time: ____ b) Ofte: ____ c) Av og til: ____ d) Sjelden: ____
e) Aldri: ____

15) Er det spesielle ting som gjør at du begynner å tenke på forholdet mellom egen og andres kultur?

a) Ja: ____ b) Nei: ____ c) Vet ikke: ____

16) Hvis ja, hva er det som gjør at du begynner å tenke på dette forholdet?

17) Bruker du bevisst egen kultur for å sammenligne og arbeide med engelsk kultur og språk?

a) Ja: ____ b) Nei: ____

18) Hvis du svarte ja på forrige spørsmål, hvordan bruker du egen kultur til hjelp i arbeidet med engelsk?

19) Har du noen kommentarer i forbindelse med undersøkelsen eller noe annet du har tenkt på mens du har svart på spørsmålene?

Takk for hjelpen!

Appendix 4: Questionnaire (English)

Questionnaire

When you answer the following questions you should choose one alternative on each question, if nothing else is specified. If there are no alternatives you may write your own answer on the lines following the question. If you need more space to complete your answer you may use a separate sheet of paper. If you do that you must remember to specify which question you are answering.

When everyone has finished the questionnaire a box will be sent around where you can put your filled in questionnaire into. If you have used extra sheets of paper you should use the attached paperclip to keep your papers gathered.

Thank you very much for participating in the study!

Background questions:

1) Which sex?

a) Female ____	b) Male ____
----------------	--------------

2) What is your age?

a) 25-30years: ____	b) 31-35years: ____	c) 36-40years: ____
d) 41-45years ____	e) 46-50years: ____	f) Over 50years: ____

3) For how long have you been living in Norway?

a) 0-5years: ____	b) 6-10years: ____	c) 11-15years: ____
d) 16-20years: ____	f) More than 20years: ____	

4) In which country(ies) do you feel that you have your roots?

5) Why did you choose to begin your education at 'voksenopplæringa'? (Use a separate sheet of paper if necessary)

English and culture

6) How would you describe English as a subject? (You may choose several alternatives)

- | | | | |
|---|---------------------|---------------------|-------------------|
| a) Exciting: ___ | b) Engaging: ___ | c) Necessary: ___ | d) Difficult: ___ |
| e) Difficult to understand: ___ | f) Frustrating: ___ | g) Challenging: ___ | h) Confusing: ___ |
| i) Thought provoking: ___ | j) Complicated: ___ | k) Fun: ___ | l) Useful: ___ |
| m) Motivating: ___ | n) Boring: ___ | o) Varied: ___ | |
| p) Other words that comes to mind? Fill in: _____ | | | |
| _____ | | | |

7) Could you briefly explain why you chose the words you did in question 6?

8) What is the most important thing to motivate you in your wish to learn English?

9) What meaning does the word 'culture' have to you?

10

) How often do you think about your own culture and background when you are at school?

- | | | | | |
|----------------------|---------------|----------------------|----------------|---------------|
| a) All the time: ___ | b) Often: ___ | c) Occasionally: ___ | d) Rarely: ___ | e) Never: ___ |
|----------------------|---------------|----------------------|----------------|---------------|

11) How often do you think about the relationship between your own background and culture and your teacher's background?

a) All the time: ___ b) Often: ___ c) Occasionally: ___ d) Rarely: ___ e) Never: ___

12) How often do you think about the relationship between your own background and culture and your fellow students' background?

a) All the time: ___ b) Often: ___ c) Occasionally: ___ d) Rarely: ___ e) Never: ___

13) What do you associate with the term 'culture' in relation with English teaching?

14) How often do you think about the relationship between your own background and culture and what you learn about culture in English speaking countries?

a) All the time: ___ b) Often: ___ c) Occasionally: ___ d) Rarely: ___ e) Never: ___

15) Do you feel that there are specific things that make you think about the relationship between your own culture and others' culture?

a) Yes: ___ b) No: ___ c) I do not know: ___

16) If so, what makes you think about this relationship?

17) Do you consciously use your own culture to compare and work with English culture and language?

a) Yes: ___ b) No: ___

18) If you answered yes to the previous question; how do you use your own culture to help while working with English?

19) Do you have any comments related to the questionnaire or anything else you might have thought about while answering the questions?

Thank you for
your help!

Appendix 6: Interview guide for interviewing students (Norwegian)

Intervjuguide for intervju av elevar med innvandrarbakgrunn ved vaksenopplæring i vidaregåande skule:

Denne intervjuguiden gjev i grove trekk informasjon om korleis intervjuet skal føregå. Dette vert primært presentert gjennom å vise kva tema som vert vurdert som aktuelle å freiste å dekke inn under intervjuet. I tillegg til å oppgje tema vil kvart tema også verte konkretisert med nokre eksempel på kva spørsmål/problemstillingar som er aktuelle å ta opp. Det er også viktig at intervjuguiden ivaretek balanseongen mellom å kunne vere ei god rettesnor å nytte under intervjuet samt å gjeve rom for at intervjuaren kan ha ein fleksibilitet til å fylgje opp interessante moment som dukkar opp både under intervjuet, men også med basis i observasjon og spørreskjema.

Som støtte til registrering av data under intervjuet vil ein nytte seg av bandopptakar og notatar.

I og med at denne studien vert så omfattande med både observasjon, spørreskjema og intervju, er det naturleg at ein opptrer med openheit mellom intervjuar og respondent. Respondentane vil kjenne til hensikta med forskingsopplegget med basis i kva dei har fått opplyst i informasjonsskrivet.

Når det gjeld formuleringa av spørsmåla i intervjusituasjonen, er det særskilt viktig at desse vert formulert slik at dei ikkje vert oppfatta som leiande av respondentane, då dette vil verte ei feilkjelde i forskinga. Engelsk språk og kultur vil verte omtalt som målspråk og målkultur i dokumentet.

Tal respondentar er ikkje endeleg fastsett, men vil truleg ligge på 3-5 elevar.

Tema som skal dekkast i intervju

Respondenten sin bakgrunn

- Alder
- Kor lenge har respondenten budd i Noreg
- Kvifor har du valt å ta vaksenopplæring

Forholdet mellom ulike kulturar i klassen

- Tenker du nokon gong på eigen kultur medan du er på skulen?
- Er det spesielle felt der du føler at du skil deg frå dei andre elevane?
- Korleis forhold respondenten seg til alle dei ulike kulturbakgrunnane blant elevane og læraren?
- Føler du at du utviklar ein kulturkompetanse ved å studere/arbeide saman med klassen din?

- Korleis?
- Norsk språk/kultur si rolle i klassen – felles arena?
- Engelsk språk/kultur si rolle i klassen – kan dette også fungere som ein felles arena?

Engelskundervisninga

- Forhold elevar – lærar
- Korleis opplever elevane at lærar legg til rette for at kulturforskjellar kan kome til uttrykk
- Er det vanskeleg å forhalde seg til mange ulike kulturelle inntrykk?
- Er det mogleg å skilje mellom norsk kultur og kultur knytt til engelsktalande land?
- Bevisst på eigen kulturbakgrunn opp mot målkultur?
- Kva er vanskelegast innan feltet språk/kultur?
- Har du nokre tankar rundt korleis utviklinga av interkulturell kompetanse kunne vore fremma sterkare?
 - Kjem du på noko undervisningsopplegg der du følte at du fekk spesielt god moglegheit til å tenke over din eigen kulturbakgrunn?
 - Og gjerne også forholdet mellom eigen kultur og målkultur?
- Viss det er spesielt interessante moment som har vorte notert under observasjon vil det vere aktuelt å stille spørsmål knytt til dette til respondentane.

Appendix 7: Interview guide for interviewing students (English)

Intervjuguide for intervju av elevar med innvandrarbakgrunn ved vaksenopplæring i vidaregåande skule:

(Since the general introduction is the same for this interview guide and the guide for the student interviews it has not been translated. This is mostly for the interviewers own reflection regarding the interview situation.)

Denne intervjuguiden gjev i grove trekk ein presentasjon av korleis intervjuet skal føregå. Dette vert primært presentert gjennom å presentere kva tema som vert vurdert som aktuelle å freiste å dekke inn under intervjuet. I tillegg til å oppgje tema vil kvart tema også verte konkretisert med nokre eksempel på kva spørsmål/problemstillingar som er aktuelle å ta opp. Det er også viktig at intervjuguiden ivaretek balanseongongen mellom å kunne vere ei god rettesnor å nytte under intervjuet samt å gjeve rom for at intervjuaren kan ha ein fleksibilitet til å fylgje opp på interessante moment som dukkar opp både under intervjuet, men også med basis i observasjon og spørreskjema.

Som støtte til registrering av data under intervjuet vil ein nytte seg av bandopptakar og notatar.

I og med at denne studien vert så omfattande med både observasjon, spørreskjema og intervju så er det naturleg at ein opptrer med openheit mellom intervjuar og respondent. Respondentane vil kjenne til hensikta med forskingsopplegget med basis i kva dei har fått opplyst i informasjonsskrivet.

Når det gjeld formuleringa av spørsmåla i intervjusituasjonen er det særskilt viktig at desse vert formulert slik at dei ikkje vert oppfatta som leiande av respondentane, då dette vil verte ei feilkjelde i forskinga. Engelsk språk og kultur vil verte omtalt som målspråk og målkultur i dokumentet.

Themes to cover during the interview:

The respondent's background

- Age
- How long have you been living in Norway
- Why have you chosen to start studying at 'vaksenopplæringa'?

The relationship between different cultures in the class

- Do you ever think about your own culture while you are at school?
- Are there any particular fields where you feel you differ from the other students?
- How do you relate to all the different cultural backgrounds among the students and the teacher?
- Do you feel that you develop your own cultural competence from studying/working with your class?

- How?
- What is the role of Norwegian language/culture in the class?
 - Is it a common arena?
- What about the role of English language/culture in the class?
 - Could this work as a common arena?

English teaching

- The relationship between students and teacher
- Do you have an opinion about what the main focus of English teaching is?
 - Or what it should focus on?
- Does the teacher encourage the different cultural backgrounds to express themselves?
 - How?
- Is it difficult to relate to a lot of different cultural impressions?
- Do you think it is possible to divide between Norwegian culture and culture linked to English speaking countries?
 - In what way do you see a divide?
- Are you conscious about your own cultural background related to the target culture (English)?
- What is the most difficult within the field of language and culture?
- Do you have any thoughts about how the development of intercultural competence could have been promoted more?
 - Can you remember any things you have done in class where you have felt that you had an especially good opportunity to reflect about your own cultural background?
 - How about the relationship between your own culture and the target culture (English)?
- If there are interesting aspects that have been noted during observation it might be necessary to ask questions about this to the respondents.

Appendix 8: Interview guide for interviewing the teacher

Interview guide for interviews with teachers who are teaching adult, immigrant students in upper secondary school:

(Since the general introduction is the same for this interview guide and the guide for the student interviews it has not been translated. This is mostly for the interviewers own reflection regarding the interview situation.)

Denne intervjuguiden gjev i grove trekk ein presentasjon av korleis intervjuet skal føregå. Dette vert primært presentert gjennom å presentere kva tema som vert vurdert som aktuelle å freiste å dekke inn under intervjuet. I tillegg til å oppgje tema vil kvart tema også verte konkretisert med nokre eksempel på kva spørsmål/problemstillingar som er aktuelle å ta opp. Det er også viktig at intervjuguiden ivaretek balanseongongen mellom å kunne vere ei god rettesnor å nytte under intervjuet samt å gjeve rom for at intervjuaren kan ha ein fleksibilitet til å fylgje opp på interessante moment som dukkar opp både under intervjuet, men også med basis i observasjon og spørreskjema.

Som støtte til registrering av data under intervjuet vil ein nytte seg av bandopptakar og notatar.

I og med at denne studien vert så omfattande med både observasjon, spørreskjema og intervju så er det naturleg at ein opptrer med openheit mellom intervjuar og respondent. Respondentane vil kjenne til hensikta med forskingsopplegget med basis i kva dei har fått opplyst i informasjonsskrivet.

Når det gjeld formuleringa av spørsmåla i intervjusituasjonen er det særst viktig at desse vert formulert slik at dei ikkje vert oppfatta som leiande av respondentane, då dette vil verte ei feilkjelde i forskinga. Engelsk språk og kultur vil verte omtalt som målspråk og målkultur i dokumentet.

Themes to be covered in the interview

The respondent's background

- Age
- For how long has the respondent been an English teacher
- How long has the respondent been a teacher for adult immigrants?
- Why have you chosen to teach an adult multicultural class?

The relationship between different cultures in the class

- Do you often think about the relationship between all the different cultural backgrounds in the class? Your own included?
 - o How does this affect how you teach English?
- How would you describe the relationship between all these cultural backgrounds?
- Please describe the role of Norwegian language and culture in the classroom.

- Is it a common ground?
 - How?
- Could you also describe the role of English language and culture in the classroom?
 - Differences regarding what part of the English speaking world you are working with?
 - How?
 - Could English also function as a common ground? – Lingua Franca
 - How?

Teaching English

- Have you ever thought about the term ‘intercultural competence’?
 - Especially relating to teaching English in a classroom consisting of adult immigrants
- How do you see the development of intercultural competence in this classroom compared to English teaching/learning in a classroom with Norwegian speaking students?
- Could you describe your relationship as a teacher to the students?
- Do you give your class the opportunity to allow them to express their cultural differences?
 - How?
- Do you find it hard to relate to so many cultural impressions/expressions in your class?
 - How do you work with these?
- Would you say the students have difficulties with separating Norwegian culture and target culture?
 - If so: How?
- In your experience, are the students conscious of their own culture while working with the target culture?
- Could you say that anything in particular seems more challenging while working with language and culture?
 - Both for yourself and the students
- Do you have any thoughts/ideas how the development of intercultural competence could be furthered even more?
- In addition to these questions it could be things noted down during observation which would be interesting to explore further during the interview.

Appendix 9: Individual questionnaires

Questionnaire 1

Question 1	Male
Question 2	20-25
Question 3	0-5
Question 4	I am from Eritrea but i cant say i am pour African/I am from Eritrea in horny of Africa but as my understanding i cant say i am a poure (pure?) African because i grew up and even my grandparnets grew up i a multucultural city that is way i am not sure about my orgine
Question 5	I choosed to begin my education at 'Voksenopplæringa' because i want to complet my education i Bergen and i should join the university but as the situasion in Eritrea i can not get my high school document that is way i am doing my high school education ones again.
Question 6	Necessary, complicated, fun, useful, motivating, widening my vocabulary
Question 7	Yes i could because English is the worlds first language and thats way i said useful and necessary and its so wide in vocabulary people can express what ever they want and its formal language gramatically
Question 8	I motivated by english movies and song and even now still motivating me the hip-hop song and the holywoods movie
Question 9	The word culture has alot of meaning for me becouse culture shows and informs to the others who you are and its the my notinalty
Question 10	a) all the time
Question 11	e) never
Question 12	c) occasionally
Question 13	As a multicultural class it can be difficult because as we are from different culture we can have different way of view and even the accepetnce of the language because some people they take it English as a chirstin language but its the misunderstanding.
Question 14	b) often
Question 15	a) Yes
Question 16	There is alot of thing in my life that made me to think about the relationship and i am sure also to face alot of thing. for example neighborhood friendship in Norway and Eritrea and the sosial life in Europe and Africa etc.
Question 17	a) Yes
Question 18	I am tring to get words in m language as teh same in English and i am tring to introduce my culture by using english a main language because if i do that many people can understand my culture. that is way i priffer english
Question 19	I was quite difficult questions and I would like to say we should get a bit time to think about it

Questionnaire 2

Question 1	Female
Question 2	25-30
Question 3	0-5
Question 4	Iran
Question 5	I'm going to several English class because I need to learn this language and I like it and I think here is a good place to learn English and get a certificate to go to university
Question 6	Exciting, necessary, difficult, useful
Question 7	I chose them because it's true that English is an international language and it's necessary for everybody to learn it and English is very exciting for me because when I learn it I don't have any problem in the different countries
Question 8	I wish to learn English because I like it and I want to learn it because I need it to be an international woman. Another reason is my work and education in Norway I want to go to university and get a job
Question 9	It's root, and it's a thing that creates somebody. It's very important in our life and culture is our behavior reason and normally we like it and act it.
Question 10	c) occasionally
Question 11	d) rarely
Question 12	d) rarely
Question 13	Blank
Question 14	c) occasionally
Question 15	a) yes
Question 16	I think all cultures are the same root, and we can learn different things from each other and we can choose and learn the good things in other cultures and we should respect other cultures and accept the differences.
Question 17	b) No
Question 18	Blank
Question 19	there are a lot of questions in this questionnaire and we have to write the answers so it can be boring (maybe) if it be rest it is better I think and we can choose the exact answer

Questionnaire 3

Question 1	Female
Question 2	36-40
Question 3	6-10år
Question 4	Ukraina, Russland
Question 5	Jeg har en videregående skole frå før (handel videregående) Jeg har ikke fått godkjent min utdanelse. Nødt å ta videregående utdanelse for å få passelig, bra jobb i Norge også.
Question 6	Spennende, nødvendig, vanskelig
Question 7	Interessant å lære vi må kunne modern verden krever at engelsk. Utforske kulturer
Question 8	1. Krav på skolen for å få generell studiekompetanse og seinere jobb. 2. Interessant
Question 9	Kultur det er varierende kunnskaper som er tilknetet til livet. Bruk av spåk og språkkunnskaper
Question 10	c) av og til
Question 11	Blank
Question 12	Blank
Question 13	Min lærer i engelsk som er veldig flink og han er engelsk! Han kjener godt språk kultur og er veldig flink å formidle!
Question 14	c) av og til
Question 15	a) ja
Question 16	1. Mentalitet, 2. oppdragelse, 3. familie, 4. religion, 5. forhold mellom mennesker, 6. respekt
Question 17	a) ja
Question 18	1. historie, 2. egne kunnskaper
Question 19	Språk krever mye tid eller eg må klære meg å bestå engelsk i løpet av 2 år. Takk!

Questionnaire 4

Question 1	Female
Question 2	41-45
Question 3	More than 20 years
Question 4	India
Question 5	I want to be a teacher. I had masters grade in maths. PPU has recognised my maths but to be a teacher, one has to have to subjects. So i have got my physics recognised with 40 study pts. So I need 20 more study points in physics. So to get more 20 study points, I have to study at University. To get admission in University I need 140 english lessons. So this is my history of being here at voksenopplæringa.
Question 6	Exiting, engaging, fun, motivating. I can english but I have to have 140 english lessons
Question 7	I can english from before because I have studied in english school in India from 1st to 10th & had english throughout my college in Bachelors & masters grade. But I think it is fun to be here. Its exciting. I can engage more in class discussions because because I can english. And it always motivating to learn more not just language but as a whole language and culture.
Question 8	It is fun to be here. But actually I dont need so much. It could have been more motivating for me to do my norwegian better.
Question 9	Culture means a lot to me because I have grown up in two diff. cultures. So I am used to my culture but I had to learn norwegian culture to fit myself in Norway.
Question 10	a) all the time
Question 11	b) often
Question 12	b) often
Question 13	I think culture plays a important role english teaching as while teaching teacher can tell about own and compare with other cultures to make things clear to students
Question 14	b) often
Question 15	a) Yes
Question 16	Because of specific things like: - language - way you are grown up - family you are grown up - society plays a part in your values, your family values - other families around from different culture play a role. And all in all & on whole how relationship between my culture and others culture play in making ones personity. I feel there is different culture from family to family.
Question 17	b) no - I think it comes automatically
Question 18	Blank
Question 19	I think some questions were a bit complicated which were connected to english language & culture. I would have needed more time to think about it. --- Above all, hope my answers help a bit in your enquiry.

Questionnaire 6

Question 1	Female
Question 2	20-24
Question 3	a) 0-5
Question 4	Blank
Question 5	I just need English to continue my studies at University, I am from in the Country which speak French, that is why I am taking English
Question 6	Necessary
Question 7	English is necessary for me because everywhere you will go, you will use English, and It's help to have communication with others people. It's International language of course
Question 8	To comunicate with others and to understand movies!
Question 9	I am not very Interesting in culture. I don't use to think about it.
Question 10	d) Rarely
Question 11	d) Rarely
Question 12	c) Occasionally
Question 13	I think that English teachers use to associate English Culture with English. For me It's not negative.
Question 14	c) Occasionally
Question 15	c) I do not know
Question 16	Blank
Question 17	b) No
Question 18	Blank
Question 19	Questionnaire remende me to think about culture, I mean my culture and others culture.

Questionnaire 7

Question 1	a) kvinne
Question 2	e) 46-50
Question 3	f) meir enn 20 år
Question 4	Norge
Question 5	Først: jeg ønsker studiekompetanse for videre studier på universitetet. 2 - Ett ønske å lære engelsk for å kunne kommunisere ett språk som er blitt en nødvendighet i dagens samfunn.
Question 6	a) spennende, c) nødvendig, d) vanskelig, e) uforståelig, f) frustrerende, g) utfordrende, h) forvirrende, j) komplisert, k) morsomt, l) nyttig og m) motiverende
Question 7	Fordi jeg kunne ikke engelsk når jeg begynte på skolen for 2 år siden så har det vært vanskelig å lære. Mange ganger uforståelig, det kunne like godt vært gresk. Men eg er veldig motivert for å lære og jeg merker det er nyttig og nødvendig. Til tider er det frustrerende når jeg virkelig føler at jeg er blitt for "gammel" til å lære ett nytt språk. Men så bestemmer jeg meg for å ta utfordringen og da synes jeg stort sett at det er morsomt.
Question 8	Den største motivasjonsfaktoren er at jeg vil så sterkt studere noen fag på universitetet. Det er målet mitt som gjør at jeg holder på, leser engelsk - gloser osv. Men det er også motiverende når jeg merker at jeg har lært litt og at jeg kan etterhvert skjønne hva jeg leser.
Question 9	Kultur - Ulike levemåter frå ulike land, ulike matretter og ulike klæskode. Ulik religion. Kunst/musikk
Question 10	d) sjelden
Question 11	d) sjelden
Question 12	c) av og til
Question 13	Jeg føler det som en stor rikdom at jeg får lov til å følge denne klassen der alle er fremmedspråklige. Jeg er stolt og imponert og lærer masse ved å ta del i samtaler med de ulike elevene. Det er en glede hver time og hver dag jeg får være sammen med mine medelever og min flotte lærer.
Question 14	b) ofte
Question 15	a) ja
Question 16	Det at jeg har fulgt en fremmedspråklig klasse i to år gjør at har fått en helt annen forståelse for ulike kulturer. I bunn og grunn har vi det samme ønsker om å lære og tillegge oss kunnskap som gjør oss i stand til å lære videre i andre sammenheng
Question 17	a) ja
Question 18	1. Jeg kommer presis for det har jeg lært. 2. Jeg følger med i timene og gjør mine lekser slik at jeg møter forberedt til neste time. Alle de utalte regler om hvordan vi skal være og gjøre. Våre skikk og bruk regler. Så ja, om ikke det alltid er bevisst så ligger væremåten i oss det som vi har lært om vår kultur
Question 19	Jeg ønsker deg lykke til med masteroppgaven. Og så tenker eg på at det er slik ro i klassen og glede. Kan hende lærerens egenskaper er viktig i slike relasjoner. Han skaper trygghet og er samlende slik at klasse situasjonen er god

Questionnaire 8

Question 1	a) female
Question 2	20-24
Question 3	b) 6-10 years
Question 4	I don't feel I have any roots.
Question 5	Because I didn't feel like studying with younger people. I would feel like I didn't fit in. Besides, it is nice to meet with people which are in the same situation as yours
Question 6	c) necessary, i) useful, m) motivating
Question 7	English is today a very useful language. I feel it is important to learn it and couldn't even imagine myself without being able to speak English. It's been essential to me.
Question 8	To improve my English
Question 9	Culture is the way people live, think and act.
Question 10	e) never
Question 11	d) rarely
Question 12	b) often
Question 13	Blank
Question 14	d) rarely
Question 15	b) no
Question 16	Blank
Question 17	b) no
Question 18	Blank
Question 19	Nei. No.

Questionnaire 9

Question 1	a) kvinne
Question 2	36-40
Question 3	11-15 år
Question 4	From Russia
Question 5	Jeg vil gjerne å begynte på HØGSKOLEN i Bergen.
Question 6	a) spennende, c) nødvendig, d) vanskelig, l) nyttig
Question 7	Nødvendig - jeg vil gjerne å begynne på HiB. Spennende - vil gjerne å snakke bra Engelsk i andre land, spennende at folk forstår deg. Vanskelig - 1 språk - russisk, 2 - norsk, 3 english, vanskelig å huske alle. Nyttig - mange nytt.
Question 8	Jeg liker å reise til siden, da jeg må bruke English, vil gjerne å forstå alt. På HiB 60% bøker på English.
Question 9	Kultur de betyr valg. Du kan velge hvilken musikk du kan høre, hvilken kunstner og forfatteren du kan like.
Question 10	c) av og til
Question 11	c) av og til
Question 12	c) av og til
Question 13	Vi vokset opp i forskjellige samfun. Hvis vi studere English kultur i engelskundervisningen, jeg sammeligne den med egen kultur.
Question 14	c) av og til
Question 15	a) ja
Question 16	Jeg traf mange muslimmene i Norge. Helt sjokkert av dette folk.
Question 17	a) ja
Question 18	Jeg hører engelsk musikk, ser Engelsk filkmer, liker å lese Engelsk kunstner og liker Shekspir. Engelsk programmer frå BBC er best
Question 19	Blank

Questionnaire 10

Question 1	a) female
Question 2	25-30 years
Question 3	0-5
Question 4	Burma, Thailand, Norway
Question 5	I think education is important to me. And at voksenopplæringa I have learned different subjects. I want to continue my further studies at the university. I know that there are some subjects that I have to fulfill. I didn't take high school before. On the other hand I know that Norwegian is very important in Norway. At the same time English is an international language. To study at the university in Norway, English and Norwegian are very important. That why I chose to begin my education at 'voksenopplæringa'.
Question 6	e) difficult to understand, g) challenging, confusing, j) complicated, l) useful, m) motivating
Question 7	English is difficult to understand but it is motivating me to learn. Sometimes I feel complicated and confusing when I have read new stories. There are so many words that I don't know it before. It is a challenging language and necessary. If I master the English then it can be a very useful language for me. I can use it both from school and job. Travelling I can use.
Question 8	I know that English is an international language and people use it all over the world. So it is very important to learn English.
Question 9	According to mean when I use the word "culture" I think about the tradition, language, food, clothes, and where does the person from. If you don't know where the person is from and his/her tradition or language, it is very easy to misunderstand him/her. the way he/she speaks or live. So when you learn a new language, you also have learned the culture at the same time.
Question 10	d) rarely
Question 11	d) rarely
Question 12	c) occasionally
Question 13	When I learn English, I also have learned the culture. Because it is important to how the language is occurred/started. The history of the language is important.
Question 14	c) occasionally
Question 15	c) I do not know
Question 16	Blank
Question 17	b) no
Question 18	Blank
Question 19	Blank

Questionnaire 12

Question 1	Kvinne
Question 2	20-24
Question 3	6-10år
Question 4	Blank
Question 5	For å få general studie kompetanse. Og da ville jeg selvsagt ikke gå i klasse med 16åringer, som 24årig :)
Question 6	a) spennende, b) engasjerende, g) utfordrende, k) morsomt, l) nyttig, m) motiverende, o) variert.
Question 7	Fordi de beskriver hva jeg føler bra.
Question 8	Lære å snakke bedre. Og skrive bedre.
Question 9	Hvordan landet og folkene fungerer og liker å gjøre.
Question 10	c) av og til
Question 11	e) aldri
Question 12	c) av og til
Question 13	Blank
Question 14	c) av og til
Question 15	a) ja
Question 16	Hvordan de forskjellige tradisjonene er.
Question 17	b) nei
Question 18	Blank
Question 19	Blank

Questionnaire 13

Question 1	b) male
Question 2	25-30
Question 3	6-10years
Question 4	Liberia
Question 5	Because I want to study in the University or college
Question 6	a) Exciting, b) Engaging, c) Necessary, g) Challenging, k) Fun, l) Useful, m) Motivating
Question 7	I chose these words because I think it best describes how much I feel about English
Question 8	The most important thing that motivates me in my wish to learn English is talking with people in english.
Question 9	Culture is everything to me. It defines who we are as a person. It's our identity.
Question 10	d) rarely
Question 11	e) never
Question 12	b) often
Question 13	When it come to English teaching I'm so much associated with culture. Because culture is about been [being?] me and engaging in other cultures.
Question 14	d) rarely
Question 15	a) yes
Question 16	There are always reasons that make me think about the relationship towards other culture. For example, we are a group of students from different countries and it almost likely that I will meet someone that share the same culture as I am.
Question 17	b) no
Question 18	Blank
Question 19	Blank

Questionnaire 14

Question 1	Male
Question 2	25-30
Question 3	6-10 years
Question 4	Afghanistan
Question 5	Because I want to study in the future in the university.
Question 6	a) exciting, b) engaging, c) necessary, f) frustrating, g) challenging, i) thought provoking, k) fun, l) useful, m) motivating
Question 7	Because these words best describe. And important.
Question 8	The most important motivation is to learn English when I travel outside of Norway.
Question 9	Culture means our identity and defines who we are.
Question 10	d) rarely
Question 11	e) never
Question 12	c) occasionally
Question 13	We learn about different cultures in English teaching, because culture is important to learn about and we can compare with other cultures and their history.
Question 14	c) occasionally
Question 15	a) yes
Question 16	I can compare my culture with other cultures.
Question 17	c) no
Question 18	Blank
Question 19	Blank

Questionnaire 16

Question 1	Female
Question 2	20-24
Question 3	6-10years
Question 4	Iraq
Question 5	I want to study in unversity in day (?)
Question 6	h) confusing, j) complicated, l) useful, m) motivating, o) varied
Question 7	English is necessary, fun and you motivating you to do it/or speak enshsl (?)
Question 8	Travel in hollyday and ther you must speak english
Question 9	Well culture is who are you, and find who you are. And is your personhi.
Question 10	d) rarely
Question 11	e) never
Question 12	c) occasionally
Question 13	When I cans in english teaching I so much intresen to oth cultur.
Question 14	d) rarely
Question 15	a) yes
Question 16	Meby we are different culture and I think about relationship, adapt with cultur.
Question 17	b) no
Question 18	Blank
Question 19	Blank

Questionnaire 17

Question 1	Kvinne
Question 2	31-35
Question 3	6-10år
Question 4	from Russland
Question 5	1) Jeg må skrive rapport på jobben. 2) Jeg må få studiekompetense å gå videre.
Question 6	a) spennende, c) nødvendig, e) uforståelig, k) morsomt, m) motiverende, p) Jeg må trenger mer tid å forstå
Question 7	a) spennende - english lærer meg å lære meg engelsk, e) nødvendig - english er verdensspråk, e) uforståelig - jeg må trenger meir tid å forstå, k) morsomt - lærer er veldig morsomt, m) motiverende - de er massa oppgaver og skriftlig
Question 8	1) Mange i Norge vet engelsk språk. 2) Studie kompetense. 3) Lese engelske bøker.
Question 9	klær, forhold, jobb, språk, mat
Question 10	e) aldri
Question 11	e) aldri
Question 12	e) aldri
Question 13	Jeg tenker ingenting
Question 14	e) aldri
Question 15	b) nei
Question 16	Blank
Question 17	b) nei
Question 18	Blank
Question 19	Jeg har ikke noe.

Appendix 10: Summary of the observation chart

List of categories:

Category 1: Student asks question about or talks about grammar/ spelling/ written language

Category 2: Student asks question about or talks about oral language and pronunciation

Category 3: Student asks question about or talks about culture

Category 4: Student asks question about other things/ talks

Category 5: Teacher asks question to specific student about or talks about grammar/ spelling/language in general

Category 6: Teacher asks question to specific student or talks about oral language and pronunciation

Category 7: Teacher asks question to specific student about culture

Category 8: Teacher talks about the task at hand (or general chatting)

Category 9: Teacher talks about culture

Appendix 11: Classroom observation by date

11 January 2011

Participants	Cat 1	Cat 2	Cat 3	Cat 4	Cat 5	Cat 6	Cat 7	Cat 8	Cat 9	Totals:
Teacher					4		3	4	3	14
Student 1			1							1
Student 2										0
Student 3	1			2	2			1		6
Student 4										0
Student 5										0
Student 6										0
Student 7										0
Student 8			1	2						3
Student 9				1	1			1		3
Student 10										0
Student 11					1					1
Student 12	2									2
Student 13	2				3					5
Student 14										0
Student 15										0
Student 16										0
Totals	5	0	2	5	11	0	3	6	3	35

That a row is dark grey indicates that the student was not in class that day

12 January

Participants	Cat 1	Cat 2	Cat 3	Cat 4	Cat 5	Cat 6	Cat 7	Cat 8	Cat 9	Totals:
Teacher					2		7	10		19
Student 1							1			1
Student 2	1					1				2
Student 3	1						1			2
Student 4			3				1			4
Student 5										0
Student 6				1						1
Student 7						7				7
Student 8						3		1	1	5
Student 9								1		1
Student 10										0
Student 11						2		1		3
Student 12					1	1			1	3
Student 13						1				1
Student 14										0
Student 15						1				1
Student 16										0
Totals	2	0	3	1	3	16	10	13	2	50

That a row is dark grey indicates that the student was not in class that day

1 February

Participants	Cat 1	Cat 2	Cat 3	Cat 4	Cat 5	Cat 6	Cat 7	Cat 8	Cat 9	Totals:
Teacher					16	4	9	15	11	55
Student 1								4		4
Student 2				1	1			5		7
Student 3				5	1	1		8	1	16
Student 4	1			3				2		6
Student 5	2			6	2			4		14
Student 6	1							1		2
Student 7								2		2
Student 8										0
Student 9	1				3			3		7
Student 10				1				1		2
Student 11										0
Student 12	2				1	1		2		6
Student 13					1			2		3
Student 14				2		1		3	1	7
Student 15				1	1	2		1		5
Student 16										0
Totals	7	0	0	19	26	9	9	53	13	136

That a row is dark grey indicates that the student was not in class that day

2 February

Participants	Cat 1	Cat 2	Cat 3	Cat 4	Cat 5	Cat 6	Cat 7	Cat 8	Cat 9	Totals:
Teacher					26		11	24	24	85
Student 1						1		1		2
Student 2		2	1	2		2		1		8
Student 3		6		2		4		1		13
Student 4			4	10	1			4		19
Student 5	1		5	5	1			2		14
Student 6										0
Student 7				1						1
Student 8										0
Student 9				1		1				2
Student 10				4		2		2		8
Student 11	1			1		2		1		5
Student 12										0
Student 13		1				3		1		5
Student 14										0
Student 15				1		1		2		4
Student 16										0
Totals	2	9	10	27	28	16	11	39	24	166

That a row is dark grey indicates that the student was not in class that day

8 February

Participants	Cat 1	Cat 2	Cat 3	Cat 4	Cat 5	Cat 6	Cat 7	Cat 8	Cat 9	Totals:
Teacher					51			15	6	72
Student 1										0
Student 2						2				2
Student 3	1			1				1		3
Student 4	4		1	4	1			2		12
Student 5										0
Student 6								1		1
Student 7										0
Student 8										0
Student 9	1				1		1			3
Student 10										0
Student 11	1									1
Student 12										0
Student 13			1							1
Student 14										0
Student 15		1	1	1		2		1		6
Student 16	1			1	1			3		6
Totals	8	1	3	7	54	4	1	23	6	107

That a row is dark grey indicates that the student was not in class that day

9 February

Participants	Cat 1	Cat 2	Cat 3	Cat 4	Cat 5	Cat 6	Cat 7	Cat 8	Cat 9	Totals:
Teacher					6		1	13	7	27
Student 1										0
Student 2										0
Student 3								1		1
Student 4			2	7				2		11
Student 5				1			2	2		5
Student 6										0
Student 7								1		1
Student 8										0
Student 9								3		3
Student 10					1			3		4
Student 11								1		1
Student 12										0
Student 13								1		1
Student 14										0
Student 15					1	4		3		8
Student 16								1		1
Totals	0	0	2	8	8	4	3	31	7	63

That a row is dark grey indicates that the student was not in class that day

15 February

Participants	Cat 1	Cat 2	Cat 3	Cat 4	Cat 5	Cat 6	Cat 7	Cat 8	Cat 9	Totals:
Teacher					33		3	13	7	56
Student 1		1				1		2		4
Student 2	1			1	2			1		5
Student 3						1		1		2
Student 4										0
Student 5	5	1		5				3		14
Student 6										0
Student 7				1		3		2		6
Student 8										0
Student 9	1			3				5		9
Student 10				3	1			2		6
Student 11										0
Student 12										0
Student 13				1		2		1		4
Student 14										0
Student 15				1	1	3		4		9
Student 16								1		1
Totals	7	2	0	15	37	10	3	35	7	116

That a row is dark grey indicates that the student was not in class that day

Appendix 12: OVERVIEW OF ALL OBSERVATION

Participants	Cat.1	Cat. 2	Cat. 3	Cat. 4	Cat. 5	Cat. 6	Cat. 7	Cat. 8	Cat. 9	Totals:
Teacher	0	0	0	0	138	4	34	94	58	328
Student 1	0	1	1	0	0	2	1	7	0	12
Student 2	2	2	1	4	3	5	0	7	0	24
Student 3	3	6	0	9	4	6	1	13	1	43
Student 4	5	0	10	24	2	0	1	10	0	52
Student 5	8	1	5	18	2	0	2	11	0	47
Student 6	1	0	0	1	0	0	0	2	0	4
Student 7	0	0	0	2	0	10	0	5	0	17
Student 8	0	0	1	2	0	3	0	1	1	8
Student 9	3	0	0	5	5	1	1	13	0	28
Student 10	0	0	0	8	2	2	0	8	0	20
Student 11	2	0	0	1	1	4	0	3	0	11
Student 12	4	0	0	0	2	2	0	2	1	11
Student 13	2	1	1	1	4	6	0	5	0	20
Student 14	0	0	0	2	0	1	0	3	1	7
Student 15	0	1	1	4	3	13	0	11	0	33
Student 16	1	0	0	1	1	0	0	5	0	8
Totals:	31	12	20	82	167	59	40	200	62	673

Appendix 13: The conventions used while transcribing

The following conventions were used to mark things in the transcripts:

- R – Researcher
- I – Interviewee
- * - Symbolises a pause in the interview. The more asterisks the longer the break
- [X] – anonymised information
- [-] – too poor sound quality to hear what is said
- [example] – poor sound quality, what the researcher thinks is being said is put in squared brackets.

Appendix 14: Transcript of student interview A

- 1 Transcript of interview A:
- 2 Researcher (R): Intervju 1 då. Eeehm, eg tenkte vi berre skulle begynne med sånn
- 3 bakgrunns spørsmål då. Med, eeh, begynne med alder.
- 4 Intervjuobjekt (I): Skal eg sei litt om meg sjøl?
- 5 R: Ja det kan du no godt gjere.
- 6 I: Eg heter [X] * [X]. Eg er 50 år, 50 år i år.
- 7 R: Gratulerer.
- 8 I: Jaaa, og, eeh, er utlært, har fag, er da utlært dame og frisørmester. Eeehm?
- 9 R: Ja nei, ehm, neste spørsmål er jo kor lenge du har budd i Norge, men det er jo forsåvidt..
- 10 I: Har bodd alltid i Norge.
- 11 R: Også koffor du då har valt å ta, ehm å begynne på voksenopplæring.
- 12 I: Ja. Ehm, no har eg vært frisør i kanskje 35 år, og drevet [---] men har noe at eg har veldig
- 13 lyst til [--] eehm, problemet mitt var at eg var forferdelig dårlig i språk. Har ikke brukt det
- 14 siden ungdomsskolen. Også begynte eg på kurs her i fjor, på engelsk, i den norske klassen ,
- 15 men det ble for vanskelig for meg. Også gikk eg til [X], [X X], studieveilederen. Også sa han
- 16 at eg kunne få muligheten for denne fremmedspråklige klassen.
- 17 R: Ja.
- 18 I: Og, det har eg gjort, og det som er målet mitt det er det at eg skal begynne på universitetet
- 19 til neste år, eller til hausten, og studere religionsvitenskap.
- 20 R: Spennande.
- 21 I: [--] er der.
- 22 R: Ja.
- 23 I: Så då må engelsken godkjennes. Og skal lese privat historie.
- 24 R: Okey.
- 25 I: Ja.
- 26 R: Eh, men når du går i ein fremmedspråklig klasse som norsk då, eh, hender det av og til at
- 27 du tenker på dette med kultur og * og kanskje spesielt eigen kultur i møte med andre kulturar?
- 28 I: Mhm. Eg syns mest av alt det er veldig spennende.
- 29 R: ja.

30 I: Veldig spennende, eg får en stor rikdom som får lov følge en klasse sånn som eg gjør *
31 ehm. Eg merker jo at * eh * mange elever gjør andre ting enn det som, kanskje, kanskje vi
32 norske ville gjøre.

33 R: ja?

34 I: Eller kanskje bare det er personlighet som gjør det. At telefoner ringer, de, de går ut og kan
35 komme seint eller. Ehm * Men mest av alt så er det veldig kjekt.

36 R: Ja.

37 I: Det er en veldig stor rikdom. Det er det.

38 R: Har du noken eksempel på?

39 I: Eg har, eh, fått en venninne som kommer fra India, [X]. * Eh, hun har eg truffe her, det
40 villekje eg utan å ha gått her.

41 R: nei.

42 I: Ja. India har eg vært i,

43 R: Okey.

44 I: så det at eg får oppleve å finne hon i hverdagen då og sanning, så er vi egentlig like.

45 R: Ja.

46 I: Både på religion og * ja. Så.

47 R: Føler du at du får ein auka forståelse for

48 I: Veldig. Veldig. Helt klart.

49 R: Ja,

50 I: Ja, mye bedre, mye bedre. Mye mer forståelse for andre kulturer og ikke minst religion.

51 R: Ja. Eh, sidan du er den norske i klassen, hender det då at dei andre elevane tek kontakt og
52 lurar på ting

53 I: Ja.

54 R: i den norske?

55 I: Ja de gjør det. Ehm, for eksempel no i andre fag, sant,

56 R: Ja

57 I: når de har norsk eller, ka skriver eg her, eg skal ha prøve imorgen, kordan skal det? Og i
58 historie, også på en måte at eg blir, også på grunn av at eg er mye eldre enn di, sant, så blir det
59 kanskje liksom litt tryggare å skulle bruke meg til alt sånt. [mumling] *** Så det. Så eg håpar
60 de erfarer det samme. Ja, at det blir noe de...

61 R: Men eh, på det med kultur, er det ting som dei av og til ikkje forstår med norsk kultur som
62 dei spør om? Eller?

63 I: Ja. Det er det, også det at * eh, kanskje de kan, for eksempel i engelsk, så forstår de ordene,
64 altså de kjenner kanskje ordene godt, men det er vanskeleg å forstå innholdet
65 R: Ja.
66 I: Innholdet, åh, ka mener de egentlig med dette? ...
67 R: Ja.
68 I: ... Kan du utdype det litt mer.
69 R: Ja.
70 I: Så det.
71 R: Spannande då.
72 I: Ja. * vi har jo, mangel har jo en helt annen kultur enn ka vi er vant med, det som vi tar som
73 en selvfølge.
74 R: Ja.
75 I: Veldig vanskelig for * for den. *
76 R: ja. Har du noken eksempel på ka, noke som du kjem på?
77 I: Ja vi snakket litt om eventyr, dette med ehm * husker ikkje hvilket eventyr det var, men det
78 var noe sånt ** eh, noe sånt overnaturlig. Husker ikke hva det var. Men det var liksom, hva
79 var en heks eller noe sånn, sant?
80 R: Ja.
81 I: Også ka var en ** eh ja, kanskje det var Roald Dahl sin, sitt eventyr. Og då, det var
82 vanskelig. Ka skikkelse var det?
83 R: Ja.
84 I: Den skikkelsen hadde de ikkje i sin kultur.
85 R: Det var ukjent?
86 I: Ukjent, ja.
87 R: Ehm, ellers, altså eh, vestleg kultur, eh forstår eh, stort sett har dei ein grei forståelse av
88 vestlig kultur, eller?
89 I: Eg tenker det. At de har det. Eg tenker at de har det, og at de er vitebegjærlig, altså at de
90 spør: ka menes med det?
91 R: Ja.
92 I: åja, ja, vi har kanskje noelunde det vi og, men litt andre ord på det.
93 R: Ehm.
94 I: Det er klart [X], ser litt lettere, altså dansk er så nærmere Norge. Så kulturforskjellen blir
95 mindre.
96 R: Ja.

97 I: Ihvertfall de samme eventyrene. Sant, jaa, det har vi på dansk og. Kanskje hon ser ting som
98 de andre ikke ser så lett.

99 R: Ja. *** Spennande ** Men korleis, altså i forhold til læraren som og har, sjølv om han
100 budd i Norge i mange år eh, så har jo han og ein anna kulturbakgrunn.

101 I: Mhm, kanskje det er bra.

102 R: Ja?

103 I: Tenker det er positivt.

104 R: Merka du noke til? *

105 I: Eg tenker at, eh, de som skal ha en fremmedspråklig klasse, som har så mange ulike
106 nasjonaliteter, det må være en utfordring for en læring. Det må virkelig være en utfordring.
107 Der er [X – læreren] grådig flink.

108 R: Mhm.

109 I: Han gjør det på gode måtar. Det blir litt humor der det ikkje blir så alvorstynget. En som er
110 tydelig på grenseI: nå går du for langt. [Uråd å høyre siste setning]

111 R: Ja.

112 I: Eller tenker eg ikkje på kulturen hans noe utover ehm, at den er bra for klassen.

113 R: Ja.

114 I: Mhm.

115 R: Ka med norsk språk oppi det heile? * Og kultur, altså fungerer det som, trur du, som noke
116 samlande i klassen, eller?

117 I: Ehm. Det ekje mye norsk vi snakkar.

118 R: Nei?

119 I: Nei. Fordi att det er mange * har vi, altså norsk er vanskeleg, altså det i tillegg til engelsken
120 er vanskelig.

121 R: Mhm.

122 I: [-----]jo samtale fordi [---] noe som gjør det enklere for *

123 R: Ja. * Blir det ofte, kan det bli sånn då atte engelsk fungerer mer som ein sånn felles?

124 I: Ja, helt klart. Det vi sier det er på engelsk

125 R: Ja.

126 I: Mesteparten det. Så sant det ikkje er noen som har bodd veldig lenge i Norge

127 R: Ja.

128 I: Sånn som [X], sant.

129 R: Ja.

130 I: Snakker flytende norsk og ha fulle samtaler med henne.

131 R: Eg satt, eg har jo sete og observert mykje no,
132 I: Ja
133 R: og, eg sete jo inne i pausane og, også so syns eg hørte, eg fekk ikkje med meg heilt ka de
134 diskuterte då, men du og [X],
135 I: Ja.
136 R: Diskuterte ein gong barnehagar og barneoppdragelse
137 I: Åja, ja.
138 R: Eh, merka du, når de diskuterar ting i pausen, merkar dåke kulturforskjellar då?
139 I: Det, det, det merkes ja, at hon er russisk sant, så har et annet syn på barnehage og, litt
140 strengere kanskje eller. [Intervjuobjekt kviskrar om ho kan sei det]
141 R: Jada, hehe, berre at eg kjem til å redigere eg, viss det er noke som eg ikkje kan.
142 I: Sterk kvinne, flott kvinne. Og klarer seg fint uten en mann, altså, en kvinne som må ordne
143 opp og, og det kan vel kanskje gjenspeile seg det sovjetiske syn på at en kvinne skal klare å
144 bygge opp og ta ansvar og tørr å gje beskjed at nei eg ekje fornøyd med den barnehagen der,
145 og sånne ting. Mens eg kanskje ville sagt; jo men kanskje det berre er bare det at det er mange
146 barn der og sånn. Nei dette er ikkje godt nok og sånne ting. Så det, eg ser at vi kommer
147 tilbake til kulturforskjeller.
148 R: Ja.
149 I: Men eg tenker ikkje at det trenger være noe negativt. Det kan bare gi masse større
150 mangfold.
151 R: Ja og det er jo det som er fokus på oppgåva mi og er jo det positive.
152 I: Mangfoldet sant?
153 R: Ja. Og, at den då gjennom ein, eh, samtale eller ein diskusjon om for eksempel barnehage
154 så kan ein få noke positiv forståelse for kvarandre
155 I: Ja helt klart.
156 R: Korleis.
157 I: Og det bruker vi pausene mye til.
158 R: Ja.
159 I: Altså vi snakkar ikkje mye engelsk fag då.
160 R: Nei.
161 I: Då er det kordan det var å bo i Iran eller i Irak å * og fem million norske bor jo på denne, på
162 denne kor mye friere vi har det. Og ikkje minst det at eg i en alder av femti år kan gå i en
163 klasse som dette. Som er helt utenkelig i andre land.
164 R: Ja.

165 I: Så. *

166 R: Ja. Ehm. ** Men, eh, kanskje vi skal snakke litt om engelskundervisning då.

167 I: Ja.

168 R: No har vi jo snakka mykje om kultur.

169 I: Mhm.

170 R: Ehm. * Ka, ka syns du hovudfokuset i engelskundervisninga blir?

171 I: ** [Snakkar for lågt til at det er råd å høyre svaret]

172 R: Ja.

173 I: Engelsk.

174 R: Og ka føler du at hovudfokuset burde vere?

175 I: Ja det syns eg, at det er heilt greit. Eg tenker jo kanskje det at vi burde hatt litt mer

176 grammatikk og engelsk, eh, ja grammatikk, men det fikk vi jo på forrige kurs.

177 R: Ja.

178 I: Så det er jo, så dette er nokke som grader over det forrige kurset som var mye mer

179 grammatikk.

180 R: Mhm.

181 I: Det er nok bare det at eg er så dårlig at eg har behov for det, rett og slett. Og det tror eg det

182 er mange fler som har egentlig.

183 R: Ja.

184 I: Det er noen av oss som ikkje er så..

185 R: Men dåke har jo nokre drypp med, runda med litt grammatikk og

186 I: Ja vi har det. Absolutt.

187 R: Men når dåke jobba med litteratur, ka blir hovudfokuset innafor litteratur og tekstane då?

188 I: Nja, vi har jo hatt en fremføringsoppgave som gikk på land i Afrika.

189 R: Ok.

190 I: Som vi skrev om stater *** ja de ulike statene sin oppbygning, økonomi. Kordan de ville

191 klare seg i fremtiden. Så, så eg tenker det at klassen har fått som dekkar de ulike sin kultur.

192 R: Ja.

193 I: Rett og slett.

194 R: Når dåke hadde sånn framføring då, vart det sånn at dei som har bakgrunn frå Afrika tok

195 ein aktiv del eller.

196 I: Vi fikk, vi fikk, eh, velge tema.

197 R: Mhm.

198 I: Innenfor ulike, eh, ulike eh, Nairobi og Kenya, og ja du kunne velge ulike emner.

199 R: Ja.
200 I: Nå må du redigere dette, fordi at det ble faktisk bare eg som hadde den framføringen.
201 R: Okey.
202 I: Det sklei litt ut, men eg tenker at alle jobbet med det,
203 R: Ja.
204 I: så det var en god mening fra [X – læreren] å på en måte **
205 R: Prøvde å legge
206 I: Prøve dette.
207 R: Ja.
208 I: Så ble det ikkje akkurat sånn.
209 R: Nei.
210 I: Det ble litt forskjøvet fra det.
211 R: Ja,
212 I: Også hadde vi en sånn, sånn [-] og så India. Viste film som viser, viser og med Gandhi. [----
213 -]
214 R: Ja.
215 I: Så har vi vært i Sør Afrika med * historien der.
216 R: Mhm.
217 I: Så eg føler at tekster vi har brukt har veldig mye, ehm, de har veldig mye sånn kulturelt
218 utfylt i det fremmedspråklige. Både kultur og *
219 R: Ja.
220 I: Mhm
221 R: Sånn so i dei siste vekene so har dåke no hatt om forskjellige amerikanske eh, eh, tekstar.
222 I: Ja.
223 R: * Korlei. Men, eh, fokuset der, blir det på kultur eller blir det på tekstforståing?
224 I: Tekstforståing. Det syns eg.
225 R: Blir det ofte sånn når dåke lese teksta at fokuset blir på tekstforståing? *
226 I: Eg tenker det blir litt både og.
227 R: Ja.
228 I: For de som har gått på apart, ka e, regimet, der må vi på en måte også innom og passe på
229 kulturen. Kor kommer begrepene fra og, eh, kordan hadde da Nelson Mandela det? [--] der
230 har vi det som går på kultur.
231 R: Ja.

232 I: Men, tekstforståing det kan jo være en utfordring i seg sjøl. Du kommer fra en kultur som
233 ikkje du kan, som ikkje er så god på norsk, å få tak i innholdet, til teksten.

234 R: Då er det kanskje det med kulturforståelse som kan, eh

235 I: Ja. Eg tror det. Eg tror.

236 R: Eh * Då er det neste spørsmålet egentlig litt sånn det samme. Altså, det vi har vore inne på,
237 korleis læraren legge til rette for at ulike kulturbakgrunnar kan komme til uttrykk.

238 I: Mhm. Eg syns han er flink å være obs på ka vi på en måte trenger. Nokken som kanskje
239 skriftlig som vi var svake på do og does og did og. Då hadde vi oppgåver i går om akkurat
240 det. Så eg tenker det er viktig som lærar å fange opp * svakheter hos den enkelte elev.

241 R: Ja.

242 I: Det hjelper oss.

243 R: Men då kulturbakgrunnen til dei, kossen den då kjem fram? At ein får muligheita til å vise
244 sin kulturbakgrunn i undervisnings?

245

246 I: Ja, det syns eg.

247 R: Ja.

248 I: Dette kan vi fordi at, ka menes med det. Så skjønner vi litt, ka står her liksom? Eg syns at
249 han er flink til det. Også for de som kommer fra andre steder.

250 R: Ja. Eh. * Blir det av og til vanskeleg å forhalde seg til, altså at det blir veldig mange ulike
251 kulturelle inntrykk, blir det av og til vanskeleg å forhalde seg til?

252 I: Klart det blir vanskelig.

253 R: Ja?

254 I: Det er ikke alltid vi kunne få til så mye mer, med en språklig barriere.

255 R: Eeeh ** Ditta er jo eit spørsmål som gjerne er meir knytt til dei, for dei som
256 framandkulturelle, men eg stille det no likavel. Det å skilje mellom norsk kultur og kultur
257 knytt opp mot engelsktalande land, syns du det er enkelt eller?

258 I: ** Skilje mellom norsk kultur... ***

259 R: Ja altså.

260 I: Kan du ikkje vinkle det.

261 R: Nei men altså, du har jo ein del, du har jo ein bakgrunn fra Norge og opplever

262 I: Eg tror eg har vært veldig heldig at eg har den bakgrunnen fra Norge, og mitt språk eg
263 kjenner, enklere, for å forstå den kulturelle bakgrunnen som norsk. [--]

264 R: Men du støter ikkje ofte på noke sånt at du ikkje forstår eit konsept, eller eit kulturkonsept
265 frå eit engelsktalande land?

266 I: Nei.
267 R: Nei.
268 I: Fordi at for meg så er informasjon så tilgjengelig for meg
269 R: Ja.
270 I: Den er jo på norsk. Og nå har vi jo, er vi jo innpå mangelen engelske kilder og sånne ting,
271 men, men eg tenker ikkje at det skal være noe problem.
272 R: Nei.
273 I: [----]
274 R: Ehm * men, altså når du, når du lærer om engelsk kultur, altså er du bevisst på den norske
275 kulturen du har i bakgrunnen, eller?
276 I: * Eg tror den ligger foran. * Det at eg er norsk og ** eg vet ikkje om eg er bevisst, eg tror
277 det bare er at den norske ligger der. Så syns eg det er veldig og lære andre kulturer og oppleve
278 det.
279 R: Ja.
280 I: Men eg er nok bevisst den norske. Kan jo sammenligne med den norske og kordan vi gjør
281 det. Og kordan * kordan utveksler du * kordan ja, ehehe.
282 R: Er det kanskje lettare, altså den sammenlikninga, blir kanskje den lettare når * eller annleis
283 når det er tekster frå for eksempel frå eit afrikansk land? Sammenligna med ein amerikansk
284 tekst?
285 I: Kanskje.
286 R: Nei.
287 I: Kanskje. Men eg tenker lærebøkene skal vi også ha, de er på en måte laget, skrevet på norsk
288 og * at eg får mye gratis på den måten, sant?
289 R: Ja.
290 I: Også tar vi opp ett eller annet tema ifra da, ett eller annet sånt land eller.
291 R: Mhm.
292 I: Eh. ** Tror ikkje eg gir noen gode svar.
293 R: Joda, joda, ditta.
294 I: Men * nei tror ikkje eg kan svare noe mer på det.
295 R: Nei. Eh. * Er det altså, er det noke spesielt, altså vi har jo vore litt inne på det, men er det
296 noken spesielle ting som du føler er vanskeleg innafor det med språk og kanskje spesielt opp
297 mot kultur, men, eh, språk generelt då?
298 I: Då sier eg det, at eg sier det at, eh, fordi at, vi er dårlig i språk, i engelsk, veldig mangelen av
299 oss. Og, og at det har vært veldig, veldig spennende å fått lært enda mer, å forstå de andre

300 elevene på en samme måte, eller en enda bedre måte. Det hadde vært kjekt. Fordi, men språk
301 det er en barriere

302 R: Mhm.

303 I: Ja, helt klart.

304 R: Ja. Mhm.

305 I: Så den delen som eg kommer inn i, med den kulturen, den er bare sånn * det som du hører
306 liksom det, det er bare toppen liksom.

307 R: Mhm.

308 I: Og. *

309 R: Ja, for der, den oppgåva, eg skriv no om eit konsept som vert kalla interkulturell
310 kompetanse, då

311 I: Mhm.

312 R: Altså kompetanse på tvers av kulturar, og i møte med andre kulturar, eh, og, kan du tenke
313 deg noken spesiell måte so det kunne vore fremma på endå sterkare på i
314 engelskundervisninga?

315 I: ** Ehm. Kanskje hvis hver enkelt hadde hatt et foredrag der de fortalte masse ting, eller
316 snakket om sitt eget land og sin kultur. Kordan skolegang det er, undervisningen, kanskje fint
317 med sånne ting. Det kunne vært veldig, det tror eg kunne vært fint, å der kommer den fra, det
318 var veldig nyttigt å vite.

319 R: Ja.

320 I: Så har en bedre forståelse for den. Det tror eg kunne *

321 R: Ja. Jamen,

322 I: Det tror eg faktisk hadde vært veldig fint. Det hadde ihvertfall eg likt, at eg tenkte, at hun
323 tenker, åja, mhm hun kommer fra [G--] jaja, så vart hun giftet der og.

324 R: Ja. **

325 I: At det kanskje ikkje vært dumt, at en fikk fortelle om sin kulturelle bakgrunn.

326 R: Ja.

327 I: [--]

328 R: Ja.

329 I: Mhm. Eg synes at det hadde vært grådig kult. Ja, det tenker eg, for det var, det hadde ikkje
330 vært dumt, at når skolen begynte så fikk vi en sånn oppgave at at vi på en måte skulle * eg
331 tenker med meg sjøl at det hadde vært litt nyttig å fremført det.

332 R: Ja. ** Det er er jo ein spennande måte å jobbe på,

333 I: Ja.

334 R: og bli kjent med litt med
335 I: Ja.
336 R: Kvarandre.
337 I: Ja.
338 R: Det.
339 I: Mhm. Det blir straks litt mere, hele den personen lever, nå skjønte eg litt mer sant
340 R: Eh, har dåke hatt noken oppgaver der dåke sjølv har valt tekst og jobba med og presentert
341 eller?
342 I: Nei.
343 R: Nei.
344 I: Nei det har vi ikkje gjort.
345 R: Nei. Då er eg faktisk
346 I: Er du komnt i mål?
347 R: komnt i mål med arket mitt. Tusen takk for hjelpa
348 I: Får håpe eg har hjulpet med å belyst noe.
349 R: Det skal nok heilt sikkert gå bra.

Appendix 15: Transcript of student interview B

- 1 Transcript of interview B
- 2 Researcher (R): I thought I'd start with some background questions.
- 3 Interviewee (I): Mhm.
- 4 R: Just your age, what is your age?
- 5 I: My age?
- 6 R: Yeah.
- 7 I: Ehm. 27.
- 8 R: OK. And how long have you been living in Norway?
- 9 I: mmh, almost 4 years.
- 10 R: Almost 4 years. Yeah. Eeeh, and why did you start, why did you choose to start to study
- 11 eeeeeh, at voksenopplæringa?
- 12 I: Because I don't have videregående skole before * so I take it to start study a college or
- 13 university.
- 14 R: Yeah, Ok. Eehm, I think I've mentioned before that my eeehm, master thesis is about
- 15 English teaching and culture and how culture works. And, have you ever, do you ever think
- 16 about you own culture and your own cultural background from your eeh, home country, when
- 17 you are at school.
- 18 I: Eehm, not very much.
- 19 R: Do you mi. Could I ask, where are you from?
- 20 I: From Burma.
- 21 R: Yeah. Eehm, are there any, like, particular fields that you feel that you are different from
- 22 the other students because of your background? Or?
- 23 I: *** When I came to Norway it is very difficult to me to speak in the class and be asked to
- 24 answer my teachers question. Because we are not used to have that in where I am from.
- 25 R: okey
- 26 I: And then, in order to have a discussion in class I became very confused, and like I thought I
- 27 had it in the class. Because not used to.
- 28 R: yeah.
- 29 I: And in order to listen to, to the teacher and then I hear from my friends, and then everything
- 30 like close my mind. Not easy. One thing that have in the class that I have problem, but now
- 31 ok.

32 R: It's ok, yeah.

33 I: Hehe, yeah.

34 R: Yeah, so that you're used to * students sitting eeh, and listening to the teacher.

35 I: Listening to the teacher, and after the teaching and if we have some question we can ask.

36 R: Yeah.

37 I: Not within the * like when the teacher teaching and then the question we will ask like that,

38 after the teaching, then we can ask.

39 R: ok, I see. So that, there's a different way to do it in Norway compared to Burma.

40 I: Mmhm.

41 R: Yeah. Eeh, ** When you have so many different cultural backgrounds in one classroom,

42 I: Mhm.

43 R: How do you relate to each other? How do you mix eehm talk and, is that ok? To talk?

44 I: I still [--] to talk. Eh, yeah. [-----]

45 R: Hehe, no. Eeehm, do you feel, do you see the differences between the different cultural

46 backgrounds in the classroom?

47 I: mmmm, yes, of course.

48 R: Eehm, do you have any examples?

49 I: eehm, I don't know but the pictures of that we are different cultures and then I think that

50 here in the class people are not respect, not respect the teacher like that. For my personal

51 culture we don't like that. Like you are serious in the class.

52 R: Yeah. And how about when the teacher starts joking, and, * in the class?

53 I: For me I think I am a little bit surprised, because not used to in our culture.

54 R: eehm, but ** when you are with other students, with different backgrounds, do you feel

55 that you are developing you own cultural competence?

56 I: *** I don't know. Maybe.

57 R: That it becomes easier to talk with and understand the other students.

58 I: Yeah. ** I think so.

59 R: Yeah? Have you learnt anything from the others about their cultures and their

60 backgrounds?

61 I: Yes, I have learnt that they are open, open to each other, in different ways. Yes.

62 R: Yeah.

63 I: I have learnt that.

64 R: Eehm. ** Have you ever, ever thought about how Norwegian language, what role

65 Norwegian language have in the classroom? Do you ever use Norwegian language or?

66 I: English it is no, not Norwegian. Only English, in the class.

67 R: In the English class?

68 I: Mhm. I can say it like that.

69 R: Ehm, how about Norwegian culture? Eh ** do you ever ** like Norwegian culture is the
70 culture that all students know something about. Eh, do you ever use Norwegian culture to
71 explain things or?

72 *****

73 I: Hm ***** Yeah, I think so.

74 R: Norwegian can function as a common ground?

75 I: Common.

76 R: Yeah. ** Are there things you think are difficult and different in Norwegian culture as
77 well?

78 I: Difficult for me at sometimes, like I think, if I want to talk with a Norwegian person. Like
79 first I think in my own language. And then I try to translate into English and then again in
80 Norwegian. I make a lot of mistakes.

81 R: Ok.

82 I: And there's sometimes words that I know, like, [---] I misuse it.

83 R: OK.

84 I: a lot of time.

85 R: You are unsure about the, or make sometimes mistakes about the meaning of.

86 I: Meaning of yeah. That I make a lot of mistakes.

87 R: But that's not a problem, it'll be better when you use language more and more, you learn it
88 better I think. But the same thing about English. When you * have so many different
89 languages in class, do you use English between each other? Or?

90 I: Sometimes I use it, because some of my friends they cannot, they speak a little bit
91 Norwegian so it is sometimes difficult to communicate.

92 R: And how about English culture, or not English culture, but culture from English speaking
93 countries? Like the UK, and the US. How do you feel that you learn about these things?

94 I: *** I don't have much experience about about this culture. But ehm, ehm, I have learned
95 that sometimes the pronunciation is also different on, on, like ah things we have learnt before.
96 Have learnt more American English, and the pronunciation is quite different from what we
97 have here. So sometime, and then I pronounce not correct English so I think ** different also.

98 R: yeah. But how, when you, how about when you read texts * from * from for instance an
99 American text. Do you feel that you learn something about culture as well? From the text, or.

100 I: Yes. You have learnt also. Yeah. How people live.
101 R: And do you think learning about culture through texts
102 I: Through texts.
103 R: are a good way to
104 I: Yeah, good way yeah.
105 R: Ehm. Well, how about the relationship between the teacher and the students how do you
106 think that?
107 I: I think it is good. ***
108 R: Eeehm, eeh, have you ever noticed that the teacher also has a different background?
109 I: Yes, mhm.
110 R: You have noticed that?
111 I: Noticed that. Like Norwegian teacher and teacher from [---]
112 R: Do you have any examples to how you notice the difference between?
113 I: Like in the class, I think a Norwegian teacher more like 'rolig' like peaceful, and even
114 though [---]how can I say. The student, even though you're late, only get a warning, if you're
115 late and you like miss an hour like that. But for other culture I notice that if you come late and
116 the teacher are angry show that. But a Norwegian teacher, but even if you are angry, you
117 don't notice that, that they are angry.
118 R: Yeah, I hadn't thought about that. Hehe, ehm, how about, ehm, what do you think that the
119 main focus of the English teaching is?
120 I: *** To learn the language. Yeah, of course, and also at the same time you learn the culture.
121 R: Yeah.
122 I: People are [---]
123 R: And that's the main focus when you learn English here?
124 I: And also communication.
125 R: yeah.
126 I: Yeah, it's important.
127 R: And what do you think, if that's the way it is, how do you think it should be? **** If, like
128 the first talked about was how English teaching is done in the classroom now, and do you
129 agree with that way of doing it? Is that the focus you want?
130 I: Eeeh, *** Not really. Not really.
131 R: What focus would you like to see in the classroom?

132 I: eeh. When I learn English I think I would have learned more about language, like grammar,
133 and how to use. And then * I would go step by step and after that I would go to the test. Like
134 sometimes here I feel I missing all. And **

135 ***

136 R: So you would like to take the basics?

137 I: Yeah the basic, and then go step by step.

138 R: Yeah. Eehm. * Do you feel that the teacher encourages eeh, * that ehm * let me rephrase
139 that. When the teacher teaches.

140 I: Mhm.

141 R: Eeh, does he give possibilities to show your different cultural backgrounds? *** Talk
142 about and explain about...

143

144 This interview is divided into two separate parts because the disc was full.

145 Part II:

146 R: OK, second part of the interview.

147 I: Could you repeat the question?

148 R: Yeah, ehm, do you feel that you can * get, that you get the opportunity to show and tell a
149 bit about your own cultural background in the classroom?

150 I: Mmmh, **** I think so, I don't know, I think maybe a little bit before.

151 R: Ok.

152 I: Yeah. But, not really.

153 R: No, ok. You don't learn about the students' and their backgrounds? You don't talk about
154 that?

155 I: No.

156 R: No, ok. Eehm. I remember you had the story about Huckleberry Finn.

157 I: Mhm.

158 R: And you did talk a bit about * your ehm, your school in your home country. You told that
159 you used a slate to write on. ***

160 I: Åja. Mhm.

161 R: Eh. *

162 I: A little bit.

163 R: Yeah

164 I: Yeah, yeah.

165 R: How would you have liked to, if the teacher had asked you something more, would you
166 have liked to tell a bit more about the school and how you did it back home?
167 I: Mhm.
168 R: You would have liked to?
169 I: Mhm.
170 R: Yeah. And you could have told a bit more and?
171 I: Ja.
172 R: Yeah. ** Ehm. Do you feel it's difficult if there are many different cultures and, in the
173 same classroom, and you get many impressions from different. Is it difficult to relate to it all
174 and understand everything?
175 I: Ehm, no. Not now, just before.
176 R: Yeah, ok. * When you learn about * you came to Norway four years ago?
177 I: Mhm.
178 R: And you've learnt a lot about, I guess, Norwegian culture?
179 I: Mhm.
180 R: But when you now learn about English, and English, or English speaking countries and
181 culture, is it difficult to * ehm, see these two, Norwegian culture and English culture as two
182 different cultures? Or?
183 I: *** I think about that. * But, ehm, not su ** I think it's different.
184 R: And you see the differences?
185 I: Mhm, yeah.
186 R: Yeah, so it's not like you see just a Western or European culture?
187 I: No.
188 R: No?
189 I: No, no. Yes it's.
190 R: Okey. How would you say they are different?
191 I: **** Hm. I cannot say.
192 R: No, okey. Ehm. How about when you learn about English culture, and when I say English
193 culture I mean like all English speaking countries. Ehm. Do you ever, do you think about your
194 own culture in realtions to, to understand the English culture, do you use your own culture?
195 I: *** Hm. Ehm. It is very important to think about it, but I am not used to think like when
196 [pair?] about my culture and the other culture either, when I learn a language. But, it come
197 with discussions, I think, but I, I am not used to think about the students' [-] with cultures.
198 R: Ok. You don't * So to understand another culture you, you don't compare it and think ab..

199 I: No.
200 R: No? Ok. * Ehm. * What do you think is the most difficult thing when eh, with eh, learning
201 English language?
202 I: Me?
203 R: Yeah.
204 I: Eeh, like the most difficult for me, for my, my language is completely different from
205 English language.
206 R: Yeah.
207 I: So, eh. Even to understand in class I have to use the English language, but I never master it.
208 So, because I'm used to speak my own language, ehm and that in my language we don't have,
209 like, present past tense, like that. Always like present. So when I have learnt the English
210 language I think this were difficult. So many things I have to remember, I have to * yeah.
211 R: What is the most difficult thing to learn when you learn about culture? And you experience
212 culture? Have you ever thought about the difficult things about culture?
213 I: *** Ehm. ** I. I didn't think about that really, but I want to say that * like in the English
214 language, like, the culture or people also, if I, different from my culture, so * I don't want to
215 think about, or compare about my culture and the other culture, because it is very different,
216 and then if I want to think more about my culture and then it is very complicated.
217 R: Mhm.
218 I: And then not easy to, like, to communicate with other, other cultures. And then I want it to
219 be in my own culture, like my own culture is good for [some-], so when I learn a new culture
220 I do compare with my culture, but I, eh, I'm more open.
221 R: Yeah?
222 I: Yeah.
223 R: What do you think ehm ** the people * ja, I'm not sure, what I'm * I lost my thoughts.
224 Ehehe. ** Well, I've mentioned earlier, my thesis it is about the concept of intercultural
225 competence, that you develop competence by experiencing different cultures and learning
226 about them, ehm, do you have any thoughts about how the development of intercultural
227 competence could be promoted even more in a classroom like this?
228 I: **** Eehm. I think we, we hav, we have a good relationship like in our culture.
229 R: Yeah.
230 I: Or different cultures. Even though we are different, like, we do have good relationship I
231 think. Okey?

232 R: Yeah. Eeh, we talked a bit about it earlier, but can you remember anything you have done
233 in the class where you have felt that you had an especially or really good opportunity to *
234 think about you own cultural background?
235 I: ***
236 R: Like, if you have done anything in the classroom any tasks or anything where you've done
237 something that made you think about your own culture, or someone else's culture?
238 I: ** Ehm, like when in the class, when I read or when I like answer some questions, like the
239 teacher usually say that [---] or something like that, but in, * in culture I don't think that we
240 have that.
241 R: Ok.
242 I: No. Mhm.
243 R: Yeah.
244 I: I think it like that.
245 R: Yeah.
246 I: Like maybe different for culture, like that we have different cultures we have that in the
247 classroom I noticed.
248 R: Yeah. Ehm. And when you read texts, what do you feel is the main focus of the text
249 reading? Is it eh, understanding the text or talking about more openly about the text?
250 I: I think I read in the text I think more about it is very important like to understand the text
251 that you read.
252 R: Yeah?
253 I: Yeah. Mhm. And, to pronounce it with correct .
254 R: Yeah.
255 I: Mhm.
256 R: But do you, in class, do you try to ehm, go beyond just the text and think about the
257 background and where the text is from?
258 I: From? Yeah.
259 R: Yeah, you do that as well?
260 I: Ja, it is also important to yeah.
261 R: Yeah. How do you do that?
262 I: *Eehm, * we discuss in the class by the teacher, and also helping us to understand.
263 R: Mhm.
264 I: Discussion after we go through.

265 R: Okey, that's actually all the question I had on my paper, and thank you very much for your
266 help.

Appendix 16: Transcript of student interview C

- 1 Transcript of interview C:
- 2 Researcher (R): Ehm, I thought we'd just start with some background questions. Ehm.
- 3 Although you you've answered them here, just
- 4 Interviewee (I): Yeah.
- 5 R: For the interview as well. Eh, so eh, how old are you?
- 6 I: Eh, born in 87, that means 23.
- 7 R: Yeah.
- 8 I: Soon I'm gonna be 24.
- 9 R: And how long have you been living in Norway?
- 10 I: Like, eh, 2 year and * 2 year and 8 months.
- 11 R: Ok.
- 12 I: Yeah.
- 13 R: Yeah. Ehm, and why have you chosen to start studying here at 'voksenoppl ringa'?
- 14 I: Because just I studied my high school in Eritrea, and * I came here because of political
- 15 problems. And I can't get my papers to continue my education.
- 16 R: Oh, ok.
- 17 I: That's why I started here, to get the * studiekompetansebevis.
- 18 R: Yeah.
- 19 I: And, just I'm going to, to have, two years here, and then I'll continue my studying.
- 20 R: OK.
- 21 I: That's why I'm going here. To get some documented.
- 22 R: Yeah. And you want to study at the University or the University College?
- 23 I: Yeah, the University. Yeah. I want to study in University, like, I haven't decided yet, but
- 24 I'm planning to study bioengineer or electrical engineer.
- 25 R: OK.
- 26 I: Maybe hydroengineer.
- 27 R: OK:
- 28 I: Ja.
- 29 R: So is that, wor, jobs at an oil platform or?
- 30 I: Yeah, like platforms. If I studied like a bioengineer I can work in like big hospitals.
- 31 R: Yeah. It's interesting.

32 I: Yeah.

33 R: I don't know much about these things, because I've only studied language.

34 I: Yeah, I was good at ehm, sciences, I can call it science, like physical chemistry and

35 biology. And I was, was good at maths.

36 R: Yeah. So you'd like to continue with?

37 I: Yeah, with.

38 R: With those kinds of?

39 I: Yeah, yeah.

40 R: I understand.

41 I: I hope to.

42 R: The questions I'm going to ask today will be similar to the ones in the questionnaire.

43 I: Yeah.

44 R: But we'll.

45 I: It is good to have it in oral?

46 R: yeah, and then I can ask some questions if.

47 I: More.

48 R: Yeah.

49 I: Yeah.

50 R: If, it is something I'm curious about. Ehm. The first I thought about, a bit about is the

51 relationship between different cultures and cultural backgrounds in the classroom, and I

52 thought I'd ask if you ever, if you ever think about your own culture, and cultural background

53 when you're in the classroom, the English classroom?

54 I: Yeah, it is a kind of difficult question. You know, I don't have enough knowledge to * to

55 concentrate on the difference among us in the class. It is kind of complicated, you know I

56 haven't * been this kind of class. It is my first time. When I was in Eritrea just Eritreans and

57 from the same regions and from the same tribe. The same language and the same culture.

58 R: Yeah.

59 I: But here we are absolutely different society,

60 R: Yeah.

61 I: Different people. Different cultures. Even different religions.

62 R: Yeah.

63 I: And even religions has its own, its own [--] society, and the population of some countries.

64 Because of that we are good to each other, but you know sometimes you can be stranger with

65 some cultures?

66 R: Yeah.

67 I: But in the other way I have heard about the, the [Latin?] students this year. I am familiar
68 with their culture, and their, and there is Africans here

69 R: Yeah.

70 I: Familiar to their culture. But there are like Russians, I haven't met in my life Russians. And
71 like far eastern people, and even [Iranian?] people. Ah, it's kind of hard to get in, to be even
72 as a friend, you know, in a class, if you are in the same class, it is my opinion you have to be
73 friend to, to get success in what you are learning. And it is kind of difficult to be in contact
74 with people we haven't met them before, or we haven't met the same people at the same here.
75 But it is like we are good to each other, and we haven't even talked about backgrounds and
76 cultures, but like distancely we [-] our self with like, eh, the things we used to tell us
77 something, I used to tell them something and then we introduces ourselves like 10 per cent of
78 our background or, that it, but it is alright you know? It is kind of good to be in a class that are
79 multicultural people.

80 R: Mhm.

81 I: You can learn more, and you can be more open minded when you meet so different people
82 in life. And life can be easy. Easier and easier if you, if I continue to meet people, meet people
83 they have different backgrounds. Then it is like, I can call it is like talk it for me in life. You
84 know the way of challenging the life, you can hear, or you can, you can see differently
85 backgrounds and different, different ideas. You can get ideas from different people, and then
86 you keep it and you can challenge your problems, or. Yeah, you know, you know how it is
87 like with a kind of problem, yeah, everything have * it is own effects on life and you have to
88 challenge it as him and me. Yeah, I believe that.

89 (The interview was briefly interrupted when the interviewee spilled some water on the table)

90 R: Ehh, yeah, so what you're saying is that when you learn about different cultures,

91 I: Yeah.

92 R: It, it is positive for you,

93 I: Yeah.

94 R: and it is easier to

95 I: For next time I can, I knew now the behavior of Russian people, and far East people and
96 Arab people. When I meet second time, other people, then I can treat them good in the, their
97 way, or in good way of relationship. That if you know somebody's you can behave like him,
98 and you can treat him as he wants, then we can be good friends.

99 R: Yeah.

100 I: And then we can be, you can get to success.
101 R: Yeah.
102 I: Yeah, I believe that.
103 R: And you share your cultural background as well?
104 I: Yeah.
105 R: And they understand you?
106 I: Yeah.
107 R: Yeah.
108 I: That's like, it is mutual you know? We share and they share you.
109 R: Yeah. That's nice way of putting it.
110 I: Yeah.
111 R: In your questionnaire you mentioned that you're from a multicultural city.
112 I: City, yeah.
113 R: Which city, could I ask which city is?
114 I: It call, it is the second biggest city in Eritrea.
115 R: OK.
116 I: It located in, in northwest from the capital city.
117 R: OK
118 I: And it has like two thou, two hundred thousand population.
119 R: Ok
120 I: And we are. In Eritrea we have nine ethnic groups.
121 R: OK.
122 I: Yeah, in the city they live like five of them nine ethnic groups. And the nine ethnic groups
123 have their own culture and their own religion, and when they gather in one city, then you can
124 learn more languages and more cultures. And now I can talk four of the nine languages,
125 because of where I grow up.
126 R: Yeah.
127 I: Yeah.
128 R: So you're actually quite used to meeting different cultures?
129 I: Yeah. In the same town is common to have friends from different ethnic groups.
130 R: Ja.
131 I: And you learn your friend's code, and then you can be friends, and then you can learn each
132 other. What you have and what they have. And that's why I learn their language.
133 R: Yeah.

134 I: Yeah. But the official languages Tigrinya and Arabic.
135 R: OK.
136 I: Yeah, but the other languages is, is not like official, but they using domestic, like in their
137 own districts.
138 R: OK:
139 I: Yeah.
140 R: So Arabic is one of the official languages?
141 I: Yeah.
142 R: You speak Arabic?
143 I: Yeah. I can. Yeah.
144 R: So can you speak Arabic with other Arab, with Arabs in this classroom or?
145 I: I can speak with every Arab.
146 R: OK.
147 I: I can understand, but, you know, they have a bit dialects among Arabs, but I can understand
148 and I can say whatever I want.
149 R: Yeah. Is that a help in this classroom, to be able to use a different language with?
150 I: I don't think so. Out of the class it can be good. Because you can, you can explain, you can
151 express whatever you want to easily.
152 R: Yeah.
153 I: But in English we have to practice speak English. If not we are come in here for nothing.
154 R: Yeah.
155 I: That I believe that, if you don't use what you learn that, we are just, we are wasting time.
156 R: Yeah.
157 I: Yeah.
158 R: I agree. Ehm. * So, you feel that you are developing you own cultural competence while
159 you are studying English in this class?
160 I: * Mmmh. But could put it question clearly.
161 R: Yeah, eh, when you're here studying English with all these people from different cultures,
162 do you feel that you are, you are developing cultural competence, or knowledge about the
163 different cultures?
164 I: Yeah, sure. It is, eh, like, eh. What I can call it. It is like, eh, college for me, or university
165 here. You, I can learn like nine different cultures in the class. And even if it helpful to know
166 about other societies, you know, you, it makes you more smart, and smart enough then even I
167 will now have plans to study like what I told you. But maybe I can change my plans and I can

168 be a writer or something, and then it can help me. Is knowledge is always power. That you
169 can have it in our minds, then suddenly can use it one day.

170 R: Yeah.

171 I: So we don't know, just we are planning, and we're walking to what we plan, but we don't
172 know that we are going to get to starters or get to the goal. Maybe we can change our mind
173 and choose different way? And maybe the studying and development of different cultures it
174 could be helpful.

175 R: Mhm.

176 I: Yeah.

177 R: You never know when something might come in handy and be useful.

178 I: Yeah, you never know that we are, that think, tomorrow yeah, I yeah, I had believe, I have
179 in my apartment like proverb in my door. It says that tomorrow is past, yesterday was gone,
180 past, today present, but tomorrow is mystery. Yes, yes I believe that, that thing that tomorrow
181 mystery, we don't know about tomorrow, if it, if it is not tomorrow, but we know tomorrow it,
182 when we are like in [-], we will know about tomorrow.

183 R: Yeah.

184 I: Yeah. And why it is mystery for us just for our planning, and working hard to get to our
185 plan.

186 R: Ja.

187 I: But, we can't be sure. Sometimes it, some changes, it can come, in different ways. You
188 know? That's why I plan after, let me give you some idea. Mr. [X-the teacher] says first he
189 was planning to study Swedish.

190 R: Yeah.

191 I: And then he didn't get a place, and then he change to Norwegian. Thinking, if he was
192 studied Swedish then his last time could be automatically different.

193 R: Yeah.

194 I: Totally different from what he is now.

195 R: Yeah.

196 I: Yeah. And why that * it's like, what I can call it. Doing your best to get to someplace.

197 R: Yeah.

198 I: Yeah.

199 R: It's a nice philosophy. I like it. But, just, ehm, * In this classroom, do you ever use
200 Norwegian as a common ground, or? When there are so many different cultures do you, like,
201 try to use Norwegian to understand each other?

202 I: Yeah, sometimes. I don't choose to use Norwegian in English class, but you know, our
203 English knowledge, or what I can call it. Our English is not like balanced. Some of us, like,
204 just they came here to get the, to get the * eh, diploma or something.

205 R: Yeah.

206 I: To get therefore that shows that they study English. Some of them are in bad English, they
207 are in bad.

208 R: Yeah.

209 I: Yeah, we have a big difference among us. That's why we are forced to * to explain to some
210 people in Norwegian. It can be easier for them. And we use sometimes Norwegian, but I don't
211 prefer it. We must just used to explain for them in English, because it is better for them if they
212 even understand 10 per cent from what I talk, then tomorrow they are going to be 15 and then
213 can be better. That's why I use only English in class. But, I'm, I saw and heard that eh, they
214 use Norwegian to explain to each other.

215 R: Yeah. But how about, to understand cultural things, eh, do you think in this class compared
216 things up to their own culture or perhaps do they compare to Norwegian culture because
217 everyone knows something about Norwegian culture?

218 I: Yeah. Ja. When I compare it is, you know, what I can say that it is true that we know about
219 Norwegian culture, more or less, but * since we start this school, everyone knew about the
220 other cultures more or less, and it is more close to each other than Norwegian culture and the
221 other culture. If you get understand, it can be useful for me, as myself, to see the Russian and
222 Norwegian culture. It is almost the same. They have big difference, but the people they live
223 around far north, and the Russians they live in the border. They have almost the same culture,
224 I think they are from Sami people. * Those people they live far north Norway.

225 R: Yeah, Norwegian. Norway and Russia shares a border.

226 I: Yeah. The border. Yeah, it is almost the same. But when you compare it with the other
227 cultures it have a big difference, and it is easier to understand Norwegian people, or
228 Norwegian culture, because you are living it.

229 R: Yeah.

230 I: But, the other culture just easy to oral, just to, telling me. I can make some fantasies, and I
231 can put some illustrations in my mind, to, I can draw some pictures about their cultures, but
232 here * I'm living it like, I'm watching it, I'm living, and it is easy to understand. Even you
233 can ask when you see something new, could you say what is this? You can asking, but the
234 other culture they are telling you, and you can't. How can I explain it, * I see you, just [-] see
235 me, it's easier. Like, try speaking, we have Norwegian neighbours, and we are * we are living

236 together as neighbours and as a human being and put in some concentration, the way how
237 they live, because they know the place that are [-] and I need something to know about the
238 place, you know I'm concentrating how the people they live.

239 R: Yeah.

240 I: To get into the Norwegian lifestyle if you are living in Norway you have to have
241 Norwegian lifestyle. If not, then life going to be hard and hard.

242 R: Yeah?

243 I: Yeah.

244 R: Ehm. ** How about * Can English be like a common ground? You use English for this
245 class, and eh, when you explain something about your culture, could you, do you use English
246 to explain it and compare it to something known from English?

247 I: Eeh. Yeah. I used to explain my culture in English.

248 R: yeah?

249 I: In my, we have my culture in English, but sometimes words cannot be the same as English,
250 you know? You can get the same word as your own culture to explain something. You can
251 give different meaning when you explain it in English, it, it is a kind of difficult sometimes.
252 Some words, or some situations can be difficult to, to explain in a foreign language. You
253 know, I should say for a people can have their own language style, and it could be hard for the
254 other people. Sometimes I'm getting in trouble, you know, I'm trying to explain it in
255 Norwegian or in English, then I miss the wo, or some words.

256 R: Yeah, ok.

257 I: Then, I use to stop, or I use to think something similar

258 R: Yeah

259 I: word in English or in Norwegian. But it is better to, to explain it in words both of us can
260 understand.

261 R: Yeah.

262 I: Yeah. * Yeah, if you get 80 per cent, and if you don't understand like 20 per cent, next day
263 it would be 90. That, it is easier if you practice it in explain, even to development your
264 language.

265 R: Yeah.

266 I: Yeah. * I use, by myself, I use to explain it in English. Even more than Norwegian I use
267 English.

268 R: Yeah ok.

269 I: Yeah.

270 R: Have you studied English, eh, before you came to Norway?

271 I: Yeah. I studied English. Yes I start when I was second grade. But to, until my, I finish my
272 high school. Even the other subject we were taking it in English. The education system chang,
273 the education system in Eritrea, English, we take it as a subject from second grade to * fifth
274 grade. And then from sixth grade to twelfth grade then everything is * English. Even history,
275 geography, biology, chemistry, just we use English. But, you know, as I learn it, I can't talk. I
276 learn it in like nine-ten years in English, but I can't talk well English, because it was like just
277 the grammatics.

278 R: Ok.

279 I: Outside I haven't used it, English. In my, Eritrea, or neighbour countries, just we use thei,
280 our own language. And it is the problem, that every Eritrean have studied like nine-eight to
281 ten years, but we are not good in English, because we are not like other Africans. The other
282 Africans, the West and South Africa they used to, to communicate in English.

283 R: Yeah.

284 I: But just through our taking it as a subject, the subject even it was not the [-] just
285 grammatics. If you call an Eritrean like to write for you, to write some in English he can write
286 in good way of grammatics, but when he wh, when you ask him to talk that he used to talk
287 broken English. We are not good at, like just we are good at to write but we are not good to *
288 R: You don't practice your oral English?

289 I: Yeah, oral English. Like I can [-] just it was like grammatics, and we just learn grammatics.

290 R: Yeah.

291 I: Yeah, we had like a small, small conversations in the class, but not helpful. Everything
292 when you go out, just you change the official language.

293 R: Yeah.

294 I: That's the problem in that. But I hope I'll be better.

295 R: I think you're managing quite well.

296 I: Hehe, thank you.

297 R: Yeah, I do think so. Eh. You're managing quite easily to have a conversation

298 I: Ja. Ja.

299 R: Eh, I think that's good.

300 I: Yeah, it is good, but you know, you have to be. You have to have fellow ideas when you
301 talk. You have to, * you have to * like I must eh, I must talk English as my mother language,
302 you know? I learn like ten years, then I talked it, but I'm thinking because of. * I was away
303 from school in 2004

304 R: OK.

305 I: And that's why I'm just now. If you were using different languages then it can be difficult
306 to, to come in order.

307 R: Yeah.

308 I: Yeah, but I can manage. I can say, I can express whatever I want, but I don't have fellow
309 ideas, you know? Yeah.

310 R: Yeah. Eh, but could I ask, how many languages do you speak?

311 I: Four.

312 R: Four?

313 I: Yeah. My mother tongue, the official, Arabic and Tigre, which is like * like * yeah, Tigre
314 ethnic group, they are, our north neighbours. In the, they live, we live in the same region.

315 R: Mhm.

316 I: And I can their language. Arabic and the official language Tigrinya.

317 R: Yeah.

318 I: Yeah.

319 R: And then you speak English and Norwegian?

320 I: Norwegian. Even I can, eh, eh, talk the, eh, Amharic, talk the language.

321 R: OK.

322 I: * yeah, it's like more similar with the official language.

323 R: OK.

324 I: Yeah. That's why. *

325 R: Yeah.

326 I: Yeah.

327 R: Well, that's more than me, like I speak only Norwegian and English. Eh, hehe.

328 I: That's enough, if you can * if you are good in both of it.

329 R: Yeah.

330 I: You know, English is the common * in the whole world we can * we can communicate.

331 R: Well, eh, how about, I thought we'd move on a bit to the, eh, relationship between the
332 students and the teacher, and * eh. Do you ever notice a difference between the tea, the
333 teacher's background and his culture and your own?

334 I: Mmm. ** Here I can say something. You know, we're in 21th century, I don't believe that
335 we have more differences. You know, because of technology we are in the same city. I can
336 talk to people who are in Africa or Asia and Australia. And I can know about his background
337 to, to meet [X-the teacher] is not new for me. I met a lot of English men.

338 R: Yeah.

339 I: And, you know, it can be more difficulty at this moment we are more civilized and
340 developed * and we are in 21th century. I don't believe that, eh, there is, eh, some differences,
341 but as a human being he's so friendly * he is so friendly with us. And * he's good.

342 R: Yeah.

343 I: Yeah.

344 R: Eh, what do you think in your classroom, what is the main focus of the English teaching? *
345 When, eh, he is, the teacher is teaching you about English, what is the main focus?

346 I: Then, I as I understood the main focus is, eh, how to spell, and how to pronounce and how
347 to form a good paragraphs, and a good handing in writing. And to, to feel confident to, when
348 you * talking, and the best thing that they had * I have, that I can say I have in, I had in this
349 class that I haven't talked as much as * here with Englishman. They have, eh, the original *
350 accent. They are English. Their accent is the original, and I haven't talked with Englishman as
351 much as I talked with [X-the teacher]. And it is helpful for me to understand.

352 R: Yeah.

353 I: Before, when I'm watching movies sometimes I was confusing about the accent, you know,
354 they are too fast and * they have some * accents. And eh, now eh, I manage to understand the
355 accents from English.

356 R: Yeah?

357 I: Yeah.

358 R: Eh, but how about, what do you think, if spelling and pronunciation is the main focus,
359 what do you, what di, do you want * the main focus to be in the teaching?

360 I: I think, eeh, * The main thing, I'm, I'm, just, I'm, I'm not good on * on vocabulary

361 R: Mhm.

362 I: Just, I need to know more words, to use it, to explain something. Just, even I learn it here
363 more words its good. If you know words you can put it together and you can manage some
364 ideas, or some, eh, paragraphs, if you don't know, if you don't know words, even for those
365 people in base,

366 R: mhm.

367 I: there are, as I told you we have big difference. Some people are in the base. They need to *
368 know * the grammatically way.

369 R: mhm

370 I: The present, past and future eh, eh, the form of verbs and substantives. Like, they, they
371 have to know the eh, base grammatics, and they can, then they can start to manage * the * eh
372 English.

373 R: Yeah.

374 I: Yeah.

375 R: Ehm * Does the teacher encourage, eh, the * [the interview was briefly interrupted by
376 someone opening the door] Does the teacher encourage you to show your different cultural
377 backgrounds in the class?

378 I: Nah. He is asking to tell us something about * our backgrounds or culture. Yeah, it is
379 helpful to, to introduce yourself with, eh, classmates and the teacher.

380 R: Mhm.

381 I: Ja. Yes.

382 R: Ehm. Do you, eh, have any thoughts about how * eh, develop intercultural competence,
383 even better than you are now in the class?

384 I: Yeah, it is easy to, if you want to improve it * or to develop it, it is as my opinion it is easy
385 for me just we are living here * in Bergen, and there are * people from many, many, many
386 different countries and different cultures. You can, in a school, in, at work place, you can have
387 friends from different culture and differently backgrounds.

388 R: Yeah.

389 I: If you start to share you background with them, and that they share their backgrounds with
390 you, and it is easy to develop more and more.

391 R: Yeah.

392 I: And you can be more social if you * develop you * eh, cultural and eh, backgrounds
393 knowledge then you can be more socially can understand what kind of * culture it is, and you
394 can, you can ask as he wants, and he can as ask as he wants, then it can be better for both.
395 Yeah.

396 R: Eh, we talked mostly about the different cultures in the classroom, but how about when
397 you meet the, meet the cultures from English speaking countries through your teaching,
398 reading texts * eh, how do you feel you learn about, eh, English culture?

399 I: Yeah. It is, eh, almost * different as my idea. India was under English, eh, under English
400 colony.

401 R: Mhm.

402 I: And there are still * in their own culture, and have, they haven't changed that, that they are
403 in. But they used to speak English, but when we take in Australia automatically they are

404 English now. America, they are English. Even Africa, like Kenya, South Africa, like they're
405 just English people. They use English as a market language, as an official language, and they
406 speak like English. You know, like, they are just * they are different in countries, but they are
407 English.

408 R: Yeah.

409 I: That's why I'm saying that.

410 R: Yeah.

411 I: Yeah.

412 R: ** Eehm, I think we've, eh, more or less, eh, completed the questions.

413 I: Ja, we have just only five minutes

414 R: Yeah

415 I: We're gonna have Norwegian class here.

416 R: OK. Ehm, well just two more questions about text, eh, reading texts. Eh, what do you think
417 the main focus is when you read a text here? Eh, what d, what is the main focus about?

418 I: Yeah, first you learn how to read

419 R: Yeah

420 I: And how to pronounce the words when you reading

421 R: Mhm

422 I: and second you learn when you read, you learn how to write.

423 R: Ja.

424 I: And ** and, you know history, even. You know about, just we read about Mahatma
425 Ghandi, Mandela, just maybe some people they don't know about them, but they knew now.

426 R: Yeah.

427 I: And you know, it, it can make you more open and open.

428 R: Yeah.

429 I: Yeah, that's why it's good to read, even, you can get happy of reading if you read at class,
430 like texts then you start to go to borrow books from library and start reading. Is helpful

431 R: Yeah.

432 I: In many ways

433 R: Yeah. And that's. And you agree with that main focus?

434 I: Yeah

435 R: Reading texts?

436 I: Yeah

437 R: Yeah.

438 I: Agree.

439 R: Yeah. I think I've gone through all my questions now, and I thank you for your help.

440 I: No, never mind.

Appendix 17: Transcript of interview with the teacher

- 1 Transcript of the interview with the teacher
- 2 Researcher (R): Eh, so, eh, I thought we'd might start with asking you your age?
- 3 Interviewee (I): I'm. My age? Yes, hehe. I'm that old that I keep forgetting. I was born in
- 4 1950. So you can do the maths yourself.
- 5 R: Yeah.
- 6 I: 61 I think.
- 7 R: Thank you, I'll manage that. Eh, how long have you been an English teacher?
- 8 I: Well I. Pretty much since I moved to Norway, eh, in 1972. I got my first job in 1972, just
- 9 for a year. And I spent a couple of years at university, but I've been working since 1976, I
- 10 think.
- 11 R: Ok. Ehm, and how long have you been a teacher for adult immigrants?
- 12 I: Eehm, oh, I'm not sure exactly. Eh, I probably got something like five years' experience of
- 13 that.
- 14 R: OK.
- 15 I: Not more.
- 16 R: No. * eh. How about. Did you choose to start teaching a multicultural class, or?
- 17 I: It started I think because I, I started teaching adults
- 18 R: Yeah.
- 19 I: and then it was natural that I got one of those groups, and I liked it.
- 20 R: Yeah.
- 21 I: And now I ask for them.
- 22 R: Yeah. Do you teach many groups or?
- 23 I: This year I have two groups, two groups of adults and then a third year.
- 24 R: OK. Ehm ** It's quite different to teach third year and a multicultural class?
- 25 I: Absolutely. In, in my third year class I have three or maybe four native speakers of English,
- 26 and the others are also very, very good, so that the weakest grade I think there is a four.
- 27 R: OK.
- 28 I: And with the adult immigrants, some of them are almost starting from scratch.
- 29 R: Yeah.

30 I: Yeah. And the English they've had at home isn't so communicative. Eh, so it is sort of
31 grammar based, eh, was, were those sorts of things. But they're not very good at
32 communicating.

33 R: No. * eh, do you often think about the relationships between the cultural, different cultural
34 backgrounds in the class?

35 I: Ahm, yes, ah, eh, well I don't often, but it seems to me that we do talk about it quite, quite
36 often.

37 R: Yeah?

38 I: Eh, especially, ehm, difference between Norwegian culture and, eh. It's fair to say that
39 there's majority are from the Middle East and Muslim. And very often ehm, especially now
40 with the uprising in North Africa, eh, we've been talking about, eh, culture in, in these
41 Muslim countries quite a lot.

42 R: OK.

43 I: What, what is actually going on? And, yeah. Why are people upset that it's so long, and
44 why is there, this, a colossal uprising now?

45 R: Yeah.

46 I: Eh, so quite interesting to get their side of that.

47 R: Yeah. * eh, how about your own background?

48 I: Ehm.

49 R: An immigrant

50 I: Yeah.

51 R: Of kind.

52 I: Yeah, absolutely * ehm. It would be nice to think that, ehm, I can be a kind of role model,
53 that I come as an immigrant to Norway, ehm, and become a teacher. Having said that, you
54 know, our backgrounds are different. * eh. I come from a, you know, I'm, learning
55 Norwegian for an English speaker is not like learning English for an Arab, or, or, or a person
56 with Kurdistan or Farsi as an.

57 R: yeah.

58 I: It's a different ballgame.

59 R: Mhm. Eh. But how does all this affect how you teach English?

60 I: Ehm. Yes. Ehm. * For one thing, ehm, I keep try to learn what, what problems they have
61 with English, because the problems they have are not the same as the problems a Norwegian
62 learner. Eh. And so that you, you just got to. Some languages don't have articles. Some
63 languages don't have tenses, some languages have, or seems to have anyway, quite different

64 ways constructing sentences. Eh. And so this is something that I, I, I've often wished that I, I
65 knew a little bit of Arabic or.

66 R: Hehe.

67 I: Hehehe. So I could see where they're coming from.

68 R: Yeah. Ehm. How would you describe the relationship between the different cultural
69 backgrounds in the class?

70 I: Eehm. Good. I've never noticed any, eh, any conflicts or anything. Eh. Having said that,
71 when, when I. A few years ago I had groups of sixteen year olds, and they were the, the
72 immigrants, you have the E-classes, that we, as we called them [1E3]. And they could have
73 conflicts between, because they were only kids, they were 16-17. Ehm. And you could see
74 conflicts, and you could hear, eh, some racial comments that I've never heard before, you
75 know, in school: My, my father hates the Chinese, you know, a Thai boy might say, and they
76 probably had excellent reasons, you know, for feeling that, but that's something you've never
77 heard in a Norwegian class, and you never hear in an adult class. Ehm.

78 R: Mhm.

79 I: Ehm. * But, but there you could see that there could be conflicts

80 R: Yeah.

81 I: and, and. You know, Indians, Pakistanis they have a history, and that can surface, you
82 know, unless people are very careful.

83 R: Yeah. So it's kind of an advantage that they're adults?

84 I: I think, yeah, in a way yes. That they understand that you can't take that sort of thing to
85 school.

86 R: Yeah.

87 I: If, if it exists, and, I'm sure that. I have people from Iraq and Iran, it's possible that they
88 also have a history that they're aware of. But if so they leave it at home.

89 R: Yeah, ok. And there's no religious problems or?

90 I: Not that I've noticed, no. Eh. Ehm. I don't bend over backwards to avoid offending them.
91 Hehe.

92 R: Hehe, no.

93 I: On the other hand I don't seek to offend them either. Eh.

94 R: Because I noticed when reading through the questionnaires

95 I: Mhm.

96 R: One of the respondents has written something about how, I asked how have you noticed
97 the different cultures, and she'd written: I came to Norway and I met these Muslims. They're
98 crazy.

99 I: Right. Yes. Eh, well that's the sort of thing that I've, surprised me a little bit, ehm, I've
100 never heard that in class.

101 R: No.

102 I: Ehm. But obviously, then that's an example of what we've been talking about. That there
103 might be things, feelings that they have, but they don't articulate them.

104 R: No.

105 I: Eh. But they did in writing to you.

106 R: Yeah.

107 I: Hehe.

108 R: Only one though, so.

109 I: Yes.

110 R: And it surprised me a bit as well.

111 I: Ehm. I can't say I'm surprised, because eh, I think eh, if you come as a, let's say a Catholic
112 from Brazil, ehm, then, you know, landing in a group of Muslims is probably going to be a
113 challenge in a number of ways.

114 R: Yeah.

115 I: Yeah. * And I noticed too that, ehm, some of them can be quite, ehm * quite quick to take
116 offence when it is not meant. There was one example we're talking about the fast in
117 Ramadan, and how that will collide with the 2012 Olympics, apparently,

118 R: OK.

119 I: and how that will be solved. And, you know, the Muslims said that they'll be given some
120 sort of dispensation, so that they can actually eat.

121 R: Mhm.

122 I: To compete. Ehm, and then another guy, eh, from Cuba, he said well the fast would be
123 dangerous, you know, if they follow the fast and then ran 10 kilometres, that could kill them.
124 Ehm, and one of the Muslims thought that he was saying that fasting is dangerous. Full stop.
125 And he got quite offended.

126 R: Yeah.

127 I: So that needed explaining.

128 R: Eh, and do you think. What about the problem of, eh, communications problems

129 I: Yes!

130 R: And cultures

131 I: Yes I think, I think here, I think it's both. One is communication that he didn't quite
132 understand what the other person was saying, so it's a language thing. It is also a cultural
133 thing, that you should be allowed to say that, you know, in my opinion fasting doesn't have a
134 function today, maybe it did five hundred years ago, but today it doesn't. I think a person
135 should be allowed to say that, without getting shot down in flames.

136 R: Yeah. Hehe.

137 I: Hehe.

138 R: Yeah. Eh. * Could you describe the role of Norwegian language and culture in the
139 classroom?

140 I: Eh. Well obviously parts of what we're doing is trying to help get to know Norwegian
141 culture. Ehm. And I have to admit since I don't have Arabic and Kurdish and Farsi on board,
142 then I sometimes do have to use Norwegian if we're struggling.

143 R: Mhm.

144 I: Ehm. But fortunately, there are, you know, very often two of each, eh, languages, so that
145 they can help each other, one of them has probably got the point and can explain to the other.

146 R: Yeah.

147 I: Eh, and that's sometimes, you know, we do. But yes we do use Norwegian in the classroom
148 occasionally.

149 R: Yeah. And it functions kind of as a common ground, or?

150 I: Yeah. Eh, it seems to me that most of them, there's one lady who arrived literally just a few
151 months ago, and she doesn't have any Norwegian yet. But otherwise their, in a lot of cases
152 their Norwegian seems to be better than their English.

153 R: Yeah. * Ehm. And then the same question about English language and culture, its place,
154 the role, how it functions?

155 I: Again, ehm, the culture side, that's part of the curriculum, and that's what we're supposed
156 to be doing, ehm, and as far as possible I do, eh, try to use English all the time. So we only
157 use Norwegian or the Arab dictionary, ehm, if we're absolutely forced to. But I'm not sure I
158 understood your question? Did I answer your question?

159 R: Yeah. Eh. * Ehm. I was just thinking * eh, are there any differences regarding culture at
160 which part of the English speaking world you're, eh, talking about, and *

161 I: Eh. Yes. We could. If you mean, do, do we talk about different aspect of culture in India
162 and in Africa and in Canada?

163 R: Yeah, yeah, eh, how do the students interact, and [--] are they more active?

164 I: No, I don't think so. No, no I think, I think a lot of that is, is fairly new ground for them *
165 ehm. There was one, there was one question I asked, I do not why I asked them, but eh, I was
166 talking to the, some of the Muslim men, and I said how do you actually feel about English,
167 because to some extent English is the language of, in a way the enemy, or at least two
168 countries you disagree with very strongly on a number of issues. How do you feel about, you
169 know, having to learn the language and they said, you know, that's two different things. The
170 language we have to have, we have to learn English. Ehm, yeah, and it's not that, you know,
171 the Americans or the British are the, the enemy, but it's their policies that they don't always
172 agrees with. So, again, eh, even though they're struggling in a foreign language, they did
173 manage to, to differentiate between certain aspects of the question, and I thought that was
174 quite, quite important. But these men, ehm, seems to be well educated from their home
175 country, and they seem to be quite sort of academic in their heads.

176 R: Yeah.

177 I: Eh. Yes.

178 R: Eh. And do you think also English functions as a common ground, or a lingua franca?

179 I: Yes, yeah, it does. Sometimes I hear them, ehm, in the breaks speaking Norwegian
180 together, ehm, but quite often they speak Norwegian, ehm sorry. Very often I hear them
181 speaking Norwegian together and I also hear them speaking English, but I think it's fair to
182 say, that their first choice, eh, might be Norwegian.

183 R: Yeah, ok.

184 I: Yeah.

185 R: Yeah. Eh. Ok, I've eh. Move on a bit. Eh. Have you ever thought about the term
186 intercultural competence?

187 I: Ehm. Well that's what we're, in a way that's what we're, we're trying to do. Eh, on a quite
188 basic level. Ehm, and sometimes, it can be a battle getting even quite basic ideas across. The
189 lessons starts at 9o'clock, you know,

190 R: yeah.

191 I: And for some, eh, that's quite a new idea, that coming in at ten past nine, you know, is
192 certainly not OK. Ehm. And especially, ehm, I don't want to start labelling people, but
193 especially, ehm, men from Africa seem to have this idea that, you know, time is something
194 that, that comes, whereas in the West time is something that goes, and we got to grab it before
195 we lose it. Ehm, so they seem quite relaxed, and sometimes they seem quite surprised that I
196 get irritated. And, but I saw you outside smoking at five to nine, and you wander in here at ten
197 past, you know, it's not done. You know, they don't seem to understand that.

198 R: That was something, when the student interviews, two of the interviewees they mentioned
199 that people didn't come on time, and that irritated them as well.

200 I: Yeah, yeah.

201 R: The third one didn't turn up on time for my interview either, so.

202 I: I think that's probably of how some cultures probably have, you know, 9o'clock is, is very
203 important, to, sort of keep that, and others don't. Ehm. *

204 R: Ehm, yeah. Ehm, would you say that intercultural competence, or, is different in a
205 classroom of adult immigrants? Compared to, for instance, your third year class?

206 I: Yes, I think so, because in the third year, ehm, first of all they're far more clued up about it
207 anyway

208 R: Mhm.

209 I: eh, and they've experienced it at first hand, you know, they've, eh, visited several foreign
210 countries and they've lived in the USA or in Britain for example, and so they've felt it,
211 they've lived it. Ehm. But in the adult class, then it's fair to say that most of them have, have
212 never been to an English speaking country.

213 R: Mhm.

214 I: Eh, and so for them it's, it's still on a very theoretical level, and quite basic.

215 R: Yeah. ** We've talked a bit about it, but, eh, how would you describe your relationship as
216 a teacher to the students?

217 I: Eh. Well. Eh. What are you thinking? Ehm. * Ehm. I think it's pretty much the same as, as
218 in, as in my third year, except, just, just a couple of weeks ago I said to one of the men, I'm
219 getting angry here, because I've told you five times that you don't need the computer. I
220 expected you to switch it off, and it's still on and you're still you're still touching the
221 keyboard, you know. I said, you know, this would never happen in my third year class, this
222 would never happen, with one of my teenagers, how old are you? You know, what's the
223 problem here? And I was really irritated. I managed to stay calm, but I was very irritated.

224 R: Yeah. * Eh.

225 I: Eh. How relevant was that? Not, probably not a bit?

226 R: No, I

227 I: Hehe.

228 R: Hehe. You talk about different aspects

229 I: Yeah

230 R: and I'll find plenty of interesting things. Ehm. When you teach, how, do you give the class
231 the opportunity to express their cultural backgrounds, and the differences?

232 I: Yes. I think that happens quite often, eh, that I, I say: how would this be, you know, in your
233 home country. How is this in, in Iran, you know, how do Arabs feel about this, you know,
234 what is this like, you know, in Brazil, Cuba? So I do try and talk about that as well
235 R: Yeah.

236 I: just as, eh, eh, pos, eh, and I'm probably not thinking first and foremost of intercultural,
237 I'm thinking maybe then it's easier for them to answer
238 R: Yeah.

239 I: if they're on home ground.
240 R: Mhm.

241 I: Ehm. But, but obviously it is interesting in that, that sort of group to hear, ehm, people
242 talking about for example ehm * the number of * eh, yeah, the number of children in a family,
243 ehm, and we talk about, eh, how, you know, how does that relate, how does people regard big
244 families. Ehm, you know, do, do grandparents have [a relationship] or do they not? Ehm.
245 And, you know, and that's quite interesting to talk about, and get an insight into how people
246 think about * yeah.

247 R: Yeah.

248 I: Six children in the UK is probably seen as being careless or selfish, whereas in some
249 countries, you know, that's what you're supposed to do.

250 R: Yeah. Eh * Do you find it hard to relate to so many cultural impressions or expressions in
251 your class?

252 I: No. I, I, I wouldn't say it's difficult, I think it can be interesting, it can be surprising, eh,
253 sometimes, you know, reactions that they might have.

254 R: Mhm.

255 I: Eh. *

256 R: How do you work with these surprises? Eh *

257 I: Well, eh, eh, if you need to obviously look a bit, in, in, in a positive way, and although I
258 might be, for example, in, in a negative, that somebody would react in that way, ehm, it might
259 be in a way that might be perfectly normal in Norway a couple of hundred years ago, but
260 which we see as old fashioned today.

261 R: Yeah.

262 I: But which is still alive and kicking, in, in a lot of cultures, so that you, you try and, you
263 know, you try and, and sometimes I say, you know, that was, that was a very common way of
264 doing it in Norway as well, in the 18hundreds, and if they want to interpret that as, you know,
265 as being criticism, and, you know, in a way they can, but it's [-] of facts in a lot of cases.

266 R: Mm. Ehm * Would you say that the students, do they have problems separating the
267 Norweg, Norwegian culture and target culture, English speaking countries?
268 I: I think probably they, they see it as, as being pretty similar, more similar I think than we see
269 each other,
270 R: Yeah.
271 I: yeah. Ehm. And I think that might come from the language, but I think a lot of them feel
272 that these two languages are incredibly close together, you know, Norwegian and English.
273 R: Mhm
274 I: And, you know, you see them mixing them. Words and spellings, and even sometimes the
275 grammar you might get a mix in writing.
276 R: yeah.
277 I: And it's possible that they see our cultures as being more similar than you and I as a
278 Norwegian and Brit might do. We probably see the differences more clearly than they do
279 R: Yeah. Probably. Eh. In your experience are students conscious of their own culture while
280 they're working with, eh, the target cultures?
281 I: I think so yes, I think it's, it's very much a presence, you know, ehm, I think so yeah. Ehm.
282 They aren't, you know it's hard for me to sort of give, you know, very many examples of it,
283 but I do feel, that, that, ehm, they compare this with that. Very often they say that in Brazil we
284 do this, you know, and for a Muslim this, you get that sort of comment regularly.
285 R: Mhm. Ehm. ** Could you say that anything in particular seems more challenging while
286 working with language and culture?
287 I: Ehm. Well it comes to the language I think, ehm * ehm, you know, because they're adults,
288 because they are, you know, around thirty, you know, plus minus, and because they don't
289 have a lot of the groundings, then, ehm, it's a bit late in the day to learn a foreign language,
290 for most people, unless you have the talent for it. And I think they're struggling, a lot of them
291 are struggling with, with their first language, ehm, and that, you now, sort of comes through
292 the English. Eh, having said that, several of them speak, you know, a couple of languages,
293 you know a Kurd, ehm, might speak Arabic as well, an Iranian might understand a little bit of
294 Arabic, not a lot, ehm, one of my Muslims from Sudan speaks an African language, he speaks
295 Arabic and he understands a lot of Turkish from his mother.
296 R: Mhm.
297 I: So, some of them are, are, have quite a lot of linguistic experience but, but they're English
298 is at a very basic level.
299 R: Yeah.

300 I: And that's the main challenge. When it comes to culture, I don't really feel that that's, you
301 know, is a problem.

302 R: No?

303 I: No. Ehm. *

304 R: Is it an opportunity?

305 I: I'm sure it could more than I'm, more than I do, you know, I'm sure it could be something
306 that I could focus more on, but, ehm, my evaluation of the situation is that we need to spend a
307 lot of time on language.

308 R: Yeah.

309 I: And then the culture comes in as a, eh, eh, add-on, or subsidiary, but, eh, it very rarely gets,
310 you know, the, the main focus.

311 R: Yeah. So the main, main focus of the teaching is * skills and

312 I: Yes. And they're quite ambitious, several of them have said that, you know, eh, next year I
313 want to be at university, so that means I have to get a pass here. Eh, and in several cases that
314 is far from, you know, eh, something I'd bet money on

315 R: yeah

316 I: that they'll actually sit a written exam and actually pass it. Ehm. So that's where we need
317 to, you know, put in a lot of hard work, I think.

318 R: Yeah. Eh, are they going, will they definitely have a, have a written exam?

319 I: Well no. Ehm, that is some, that's the luck of the draw, isn't it? Ehm, I would, my guess is
320 that some will but not all. Not the whole group. But I'd be surprised if nobody was picked for
321 the written exam.

322 R: Yeah.

323 I: Usually some are.

324 R: Yeah. You focus a bit on the written exam and preparations?

325 I: Yeah. Yes we do. Ehm, I try to get them to, to, to write, ehm, a text. Trying to work with
326 sentences, we work trying to organise the text, eh, my fear is that. There, there are two things
327 I fear, ehm, one is that they don't read the question carefully enough, and then they might
328 write something totally different. Eh, or that they don't write enough.

329 R: Yeah.

330 I: So it's, ehm, we do spend time on, you know, looking at the questions, what are they
331 looking for, how can we make sure that we write the, you know, best sentences on this.

332 R: Yeah.

333 I: Just to, you know, try and get them through.

334 R: Yeah. Ehm. And * eh, how do you, when you focus on culture, how do you focus?

335 I: Eh. Well it could be that, eh, you know, I have, I had them giving talks about a country of
336 their choice and very often they've, they've chosen their, their home country. We've focused
337 on it, you know, if we're talking about, if we're reading literature, eh, then I do try to get them
338 to comment on what we're reading from their viewpoint. Eh, relating it to what they see as the
339 normal, and how this might or might not differ.

340 R: Yeah. Eh, and do they have problems grasping concepts in texts?

341 I: Ehm. * Well, it depends what, you know, what level you're working on, but on the whole:
342 no, because they might have, they might have? They DO have problems with the language,
343 but they have, as I said earlier, that they're adults, they're mature. Quite a lot of them already
344 have an academic background from, you know, Gaza or Iran or Iraq, ehm, and so that they
345 have, they have. And that can a bigger problem that their ambitions are at a level that their
346 language can't follow, so that they want to express things, they want to express ideas, but they
347 haven't got the language to do in English. * Which is frustrating.

348 R: Frustrating, yeah, really. Ehm. So, would you say that you learn through culture or about
349 culture?

350 I: Ehm. I think it, probably the, the politically correct answer is both

351 R: Hehe, yeah.

352 I: It goes both way, ehm * but of course we can learn English certainly through culture

353 R: Mhm.

354 I: and we can learn culture, of course, you know, through English, ehm * but, you know, that
355 we, that the Brits anyway, and the Americans, use please and thank you far more than the
356 Norwegians do.

357 R: Mhm.

358 I: And * and that, and whether that's learning the language or whether it's learning the culture
359 I don't know.

360 R: Yeah.

361 I: Hehe.

362 R: Both probably. Ehm, do you have any thoughts or ideas of how the development of
363 intercultural competence, could've, could be furthered even more?

364 I: Ehm. Probably, ehm, by you know, the, the choice of texts that we work with, eh, that,
365 that's certainly one where it could, that the texts are, in a way, chosen or tailor made for that
366 sort of approach, that would be one way.

367 R: How would you say that the textbook works?

368 I: Ehm. Not very well, ehm, it's 'Stunts' and in my opinion, ehm, it can be difficult finding
369 texts that are suitable. The texts are, the way I see it, eh, too long, too difficult, too serious,
370 too boring

371 R: mhm

372 I: for this sort of group. It might function quite well with a group of 16year old Norwegian,
373 which may sound like a paradox, but, eh, they probably have the language to tackle the texts.
374 Ehm, I look at, eh, the books that they're using and, you know, every third word probably has
375 been translated, and they've written carefully in, you know, Arabic script what, what the word
376 means, so that there's an awful lot of hard work in just understanding the text. And I
377 would've liked a book, eh, that, where the texts were a little bit shorter, a little simpler

378 R: Mhm

379 I: Because I think there would be more learning if the texts were easier. They would, they
380 would learn more English, eh, than, than when they're so difficult.

381 R: Yeah. And, eh, the texts being difficult, would that also be a hindrance to the development
382 of intercultural competence, or?

383 I: I think so, probably, I think they're struggling to, to understand, eh, just what is actually
384 going, so that taking the next level of, you know, evaluating, eh, and comparing, that, that
385 may be pushing [-] to the background, because, you know, the, just the understanding bit is
386 demanding so much energy.

387 R: Yeah. And how do you think the students, are they most interested in learning the language
388 or?

389 I: Yes.

390 R: Yeah?

391 I: Yeah, I think that's fair to say, yeah. Ehm, they see, eh, they, I think they see this course,
392 really, as a necessary evil, eh, between them and university. So this is something that they
393 have to do, ehm, and probably, and I think some of them have been quite upfront and, and
394 said, you know, that they're not, if we're interested in English it's not really literature, it's not
395 really culture, ehm, it's really English as a tool so that they can understand the textbooks

396 R: Mhm.

397 I: and that they can write, eh, the tasks that they're given next year, so that they are in next
398 year mode. Hehe.

399 R: But do you think they fully understand the texts, what's happening regarding the culture
400 bit?

401 I: Ehm. It depends, obviously, of what, what, what they're reading.

402 R: Yeah.

403 I: Eh, it depends on what the subject is, but in a lot of cases, eh, I suppose textbooks will
404 assume that the reader has a lot of the cultural insight, eh, but they probably lack, ehm. And
405 I'm also, I'm also very sceptical of whether people who just sort of scrape through the exam
406 with a, with a two, whether that English is going to be good enough anyway, eh, to study at
407 university.

408 R: Yeah.. Hehe.

409 I: Hehe.

410 R: That might be

411 I: I'm afraid that they may be a bit optimistic.

412 R: Yeah. At least if they're planning on taking courses with English texts, and read English.

413 I: I think probably, that, that they talk about , ehm, ehm, you know, they talk about things like
414 petroleum engineering and they talk about economics, ehm, eh, that the people want to study,
415 so I think probably the textbooks are largely going to be in English.

416 R: Yeah.

417 I: Although I don't know.

418 R: No.

419 I: That was my assumption.

420 R: I think at the university a lot of textbooks are in English. Even in history. ** Well I think
421 I've actually come to the end of my interview guide, so thank you very much.